

The Messenger

Dr A H Strickler
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"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

MY REFUGE.

These lines were written by Ellen L. Goreh, a Brahmin of the highest caste, adopted daughter of Rev. W. T. Stone, Bradford, England.

In the secret of His presence, how my soul delights to hide!

Oh, how precious are the lessons which I learn at Jesus' side!

Earthly cares can never vex me, neither trials lay me low.

For, when Satan comes to tempt me, to the "secret place" I go.

When my soul is faint and thirsty, 'neath the shadow of His wing

There is cool and pleasant shelter, and a fresh and crystal spring;

And my Saviour rests beside me as we hold communion sweet;

If I tried I could not utter what He says when thus we meet.

Would you like to know the sweetness of the secret of the Lord?

Go and hide beneath His shadow—this shall then be your reward;

And when'er you leave the silence of that happy meeting-place,

You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy.

If you let dark clouds distress you, and your inward peace destroy.

You may always be abiding, if you will, at Jesus' side;

In the secret of His presence, you may every moment hide.

—Ocean Grove Record.

Communications.

For The Messenger.

ON THE LITERATURE OF THE CATECHISM.

"Hold that fast which thou hast." Rev. 3: 11.

A marked disposition manifests itself now and then, and persistent efforts are made even in our days, to revise and change the various customs and usages of the Church, or to displace long established forms and ordinances by entirely new productions. The question arises, however, whether, and to what extent, the present age and generation is called to engage in such an important and delicate work.

As each individual has, according to his peculiar endowment and position in life, a special task to perform, so divine Providence appoints to every age and generation its own particular mission. To the one is granted the prerogative of exercising creative powers; to lay new foundations, to establish new systems, and to break for the human mind and activity new paths; but to the other chiefly reformatory power, a prevailing disposition to conserve, carry forward and complete the productions of previous generations. It should never be expected, much less required, of any single age, to distinguish itself in both ways; for,

nature itself alternates and observes a distinction, having special seasons for production, as well as for restoration and replenishment.

When it is clearly the appointment of any individual, or company of men, to produce new forms and usages, or to improve and beautify in a reformatory way those already in existence; then beware of opposing such an activity, or of laying needless hindrances in its way. But beware no less of a spirit of useless innovations, of the habitual fondness of some, constantly to change the forms and usages of the Church, as it can not fail to unsettle the faith of the common people, and to undermine their religious consciousness. Beware, also, of the pernicious effort, to force upon the religious life of the people by legislative power forms which are entirely foreign to its nature; for in such case the most profuse life would be hindered in its growth and become dwarfish and abnormal. Life, is true, can nowhere exist if separated from its natural forms. But it is manifestly the tendency of all true life to create its own peculiar forms, and by these their inherent life is manifested and becomes known. Consequently any form which is the free and natural product of a certain life-power, must necessarily be in full harmony with the power by which it is produced, the appointment must correspond with the end, the means must supply a real want, the measure prove adaptation and applicability. In other words, new church forms and ordinances, as, for instance, Constitutions, Catechisms, Liturgies, &c., cannot in a proper sense be made or fabricated by any outward aid; they must grow,—be the spontaneous out-growth of the Church's life, the natural production of the prevailing religious spirit of the age.

Now, when in the absence of these conditions the modern spirit of innovations dares to lay its profane hands on ancient forms and usages that have become familiar,—yea, near and dear to the Christian heart; when it undertakes to change or to supersede them by new productions, a sober and conservative mind should at least be allowed the question: Why, and wherefore?

The foregoing thoughts were suggested by examining several different Catechisms, with the object, of course, to institute a comparison of the same with our own venerable symbol. Not from prejudice against everything foreign, nor from any undue attachment to what we claim to be our own; but from sincere conviction every lover of Christian truth must tell the Reformed Church in reference to her Catechism: *Hold that fast which thou hast!*

Hold fast thy Catechism unchanged and unabridged. Every effort to change or simplify the same under the specious plea, to better adapt it to the mental capacity of younger scholars, has hitherto proved a failure, and must continue so in future. As soon as a chiming bell sustains a rent, or loss in weight and metal, its sweet sound is gone forever. Our Catechism is, like a bell, a great master-piece of one cast, and cannot bear either dismemberment or abatement. Its doctrines may be compared, not to a pile of sand loosely thrown together, to which may be added, or from which may be subtracted at will without detriment; but to a golden chain, in which link is closely joined to link, so that the removal of a single part must inevitably cause the destruction of the whole.

But, it is objected, our catechumens find it too difficult to commit to memory the entire Catechism in its present shape and form. This objection falls more frequently from English than from German lips, whilst our English pastors and church members should be the last in trying to gloss over their shortcomings with such a flimsy subterfuge. Our English youth are able to read fluently the language in which they are to receive catechetical instruction; it is their vernacular; consequently they experience nothing of the difficulties which the stubborn conflict of different languages throws in the way of our German youth, and with which they ever have to contend. Most of our German catechumens are so strongly influenced by the English element, in which they daily live and move, that many are scarcely able to read their native language; and even when they do

read it, their English habits form an almost insurmountable barrier to their pronouncing it properly. Of this difficulty, no English pastor can form a right conception. Perhaps some well-meaning but ill-informed English-speaking friend will say, "Why not use the English Catechism, and instruct them in the prevailing language?" The reason why it is not done, as long as it can be helped, the German pastor only can know; and if it consisted in the choice of language merely, the change would soon be made. But the answer to the above question lies deeper, and in order to find it, one must first study thoroughly the inner life, and the constitution and relationship of our German congregations, together with their peculiar wants and their woes.

If, therefore, English sons and daughters of the Church refuse to commit the Catechism to memory, it is not from want of ability, but from unwillingness. This, however, refers to other causes. Some of our young people are exposed to foreign influences, and have formed a false conception of thorough catechetical instruction; they consider the good old way too tedious and wearisome; and, therefore, choose a new way, which to their inexperienced minds seems both short and easy, in order to attain to the privileges of, and full membership with, Christ's Church. Some also have succeeded in their efforts, either from sheer ignorance or for proselyting purposes, to cast odium on catechetical instruction, and to bring it into disrepute. Men of this stamp are unhappily still to be found within the confines of our own ecclesiastical household. They have forsaken the old paths which our fathers trod,—their mode and manner of training young people according to the apostolic example, and preparing them for confirmation and communion. Under such circumstances it cannot well be otherwise, some of our young people will shun the catechetical class, as well as the Catechism, as long as one minister would be delighted in seeing "all the Catechisms of the whole world buried in one ditch;" and another dares publicly to give our Heidelberg Symbol the "lie," and still another holds it up to ridicule as the unmistakable sign of "dead formalism," as has but recently been done in one of our Church papers. O Zion, where are thy watchmen, asleep?

The committing of the Catechism can be accomplished without much difficulty, by pursuing a proper course. That answers to some questions, e. g. on the Creed, the Sacraments, and the office of the keys, present some difficulty and require already more advanced scholars, is readily admitted. But then—Rome was not built in one day. And how much time, labor and money are spent in acquiring a knowledge of a foreign language, of music, or some other art. Why then shrink back when in matters pertaining to our highest interest some effort is required;—why so anxious to proceed in things of such vast importance hurriedly, as by lightning speed, or by the power of steam! But whilst the Catechism contains some long answers, it contains also a much larger number of short ones. Begin with these, then proceed to those which are longer; and only then, when these are well committed, let the longest answers take their turn. Next, divide in conformity with this plan, your scholars into three classes, according to their age and mental capacity, and assign to each class its particular task to accomplish. Most of our Catechumens attend the Sunday-school more than three years before they enter the catechetical class, and might during that time without much difficulty commit the whole Catechism. The plan is certainly feasible. Will our Sunday-schools not give it an honest trial?

After this is accomplished, the pastor could devote his whole time to the explaining and elucidating the doctrines of the Catechism, and the Catechumens to the rehearsal of the same, and the committing of the proof texts. In this way catechetical instruction might be rendered more pleasant and easy for pastors and pupils; it would consist more in heart-work, than in head-work.

N. G.

Silence is a thing which is often difficult to keep, in exact proportion to the necessity of doing so.

Selections.

THE ENORMOUS LIST OF DIVORCES FOR THE LAST YEAR.

The extraordinary number of absolute divorces that are yearly granted in the Philadelphia courts is attracting the attention of the clergy of the country, and recently many sermons have embodied the subject. One noted divine has said that the County of Philadelphia granted more divorces in one year than any one entire State did in double the same period. An investigation of the subject has proven this assertion to be true and leads to some interesting facts concerning the subjects.

In 1878 a law was enacted in Pennsylvania requiring the Prothonotaries of the different counties to keep a record of all rules of divorce granted, and a similar law exists in other States. By this record it is ascertained that in Philadelphia, since 1878, 1,364 rules of divorce have been granted, more than 500 of this number being approved during last year. In the whole State of Connecticut, next in numerical order, but 203 divorces have been granted in the past year, while other States fall far below these figures. Attorney William H. Brown, who is particularly well versed in the subject of divorce, was asked yesterday the cause of so many rules being granted in this city. This he was unable to answer directly.

He said: "There are more specified grounds for divorce in the laws of Pennsylvania than in any other State. In fact the laws differ so materially in many States that the most dire complications exist. For instance, I procured a divorce for a prominent professor in this city recently, and on the day the rule was granted his late wife was married in New York. Now, the grounds upon which I procured the divorce, were perfectly legal, and under our laws either party might remarry, but in New York State such is not the law, and the marriage of the lady in this case is not valid. In New York there is but one ground for an absolute divorce, which is adultery. The laws vary so much in the different States, and the results are so serious both as to the happiness to the parties interested and the complications that are constantly arising as to hereditary rights, that lawyers in many States are endeavoring to have as emblem an interstate congress, at which some uniform law may be devised and recommended to the Legislatures of the different States. This action is becoming imperative. In commercial matters such measures have been taken, and the result is that if judgment be obtained upon a note in the Philadelphia courts the same holds good in any State. But in divorce, in case of a dispute over property claimed by either party, or their descendants, the entire issue must be tried over again and in accordance with the laws of the state in which the plaintiffs may then reside, and thus a matter which may have been adjudicated for years is completely reversed.

NO DIVORCES IN ONE STATE.

"In South Carolina the law does not provide for divorce under any circumstances. For a period of a few years a divorce could be had on the same grounds as provided for in New York, but the circumstances under which this law came to be enacted are most remarkable and amusing. I have my information from one of the most prominent lawyers of South Carolina, and I can vouch for its truthfulness.

"In 1871, by a resolution of the South Carolina Legislature, the Judiciary committee was instructed to remodel the entire civil and criminal code of the State. At that time considerable ill-will existed between the whites and the colored population in consequence of the former attempting to enforce some obnoxious laws which entailed hardships upon the citizens of color. As a concession to the latter, two colored Legislators were selected to remodel the code, with the power to select a third party. Their choice was a barrister named Rind, a former citizen of New Hampshire, and at that time a Legislator. When the subcommittee met, one of the colored statesmen remarked that 'they had a soft job.'

Rind remonstrated, and said that the work was enormous.

"What," ejaculated the colored law-maker, 'we get \$10,000 a piece for the work, and you, being a lawyer can easily do it. That's what we put you on the committee for.' Rind objected to being forced to do all the labor, and the matter was finally compromised upon the basis that none of them should do the work, and, instead, the code of some Northern States should be copied. The Legislative days were coming to a close, and in order to hasten matters the school children for miles around were pressed into the service as copyists.

NEW YORK'S CODE ADOPTED.

"The New York code was adopted as the law of the future. Leaves from these books were given out to the scholars to be copied, with the instruction to simply change the word New York and substitute the word South Carolina. The work was completed just in time to be introduced in the Legislature, and on the day of the adjournment the New York code became the law of South Carolina. The huge pile of manuscripts was delivered to the printer, and the three sages of the South collected the \$30,000.

"When the new code was printed and issued, the lawyers discovered that the Legislature had made provisions for the regulation of pilotage appertaining to the Bay of South Carolina and the Hudson River. Long Island Sound was cared for, and certain provisions about Lake Erie were mentioned. Particular care was taken of the City of South Carolina and its aldermanic representation, while Blackwell's Island, Sing Sing and Auburn prisons were provided for. A sensation followed the discovery of this trick, and at the next meeting of the Legislature the three modelers of the law were not on hand. The experts who revised the code left in that portion of the New York law appertaining to divorce, and thus for a few years it was possible to obtain a divorce in South Carolina. The constitutional convention which followed this mixed state of affairs failed to agree upon the divorce question, however, and divorces cannot now be had in South Carolina."—Philadelphia Press.

WHAT CAN I DO FOR THE CHURCH.

1. I can give my whole heart, to God by faith in Jesus Christ, and thus secure a special blessing for myself and the church of which I am a member.
2. I can set my brethren an example and so help them to grow in grace, and that will be a blessing to the church.
3. I can, through faith, be courageous and cheerful, and thereby strengthen and encourage the church in its herculean work.
4. I can pray for the prosperity of the church, and God hears the prayer of faith.
5. I can, by a godly life, illustrate to the world the saving power of the gospel, and thereby lead souls to Christ.
6. I can induce others to attend the divine services with me.
7. I can give part of my earnings for the support of the church.

Will I do this?

PREPARED PEOPLE.

Heaven is a prepared place for a prepared people. Were it possible for a sinner to go unchanged to heaven, he could not stay. Hell would to him be more desirable. For every happy, and holy face would be a source of torment. Every work, and word, and way would be congenial to his nature. How true, then, are the words of our Lord Jesus Christ, "Ye must be born again."

Reader hast thou realized this change? Before it takes place there is such thought, such decision for God, such a struggle against sin as makes it impossible for us not to know the change has taken place.

For by nature we are carnally minded. We need to be spiritually minded. The Lord Jesus Christ came into the world to save sinners. He came to save thee, O unconverted reader! This, that thou readest, is evidence that He seeks thee.

"Sent by my Lord on thee I call. The invitation is to all."

Had not Christ come thou couldst never have gained a home in heaven. How great the price He paid for thy salvation!

Reader, art thou a child of God? Only such as are born of God are prepared for heaven.—Christian Companion.

Family Reading.

A LEGEND OF STRASBURG CATHEDRAL.

HANNAH ALLYN HEYDON.

'Tis said where Strasburg's glorious spire
Its sculptured beauty lifts on high,
One lovely, polished stone is found,
Though now unseen by mortal eye.

Long years ago—when love and zeal
Aspired the holy fane to raise—
A peasant woman longed to aid
In building up God's house of praise.

Over one stone her loving care
For many a weary year was poured,
Till, bowed with age, at last she brought
Her finished offering to the Lord.

"Too late," the builder kindly said,
"Your offering comes, no place below
Is left in which your polished stone
Its beauty to the world can show."

"Far up upon the lofty spire
One little niche is left to hold
Your gift, but ah! no human eye
Your work of love can there behold!"

A smile lit up her old worn face;
"That niche is just the place for me—
My stone will meet the eyes I love—
The angels and my Lord can see."

Think you, among the priceless gifts
Lavished on that Cathedral grand,
One gift of greater worth was given
Than that brought by the peasant's hand?

Ah no! to win the praise of men
Full many a treasure there was poured,
While she a life-time gladly spent
To make hers only for the Lord.

The stone our love has polished long,
In life's cathedral may not gain
An honored place, but not for that
Was love's work ever wrought in vain.

Be sure the waiting niche is kept
For all work wrought by loving hands,
Where the cathedral God has built
In heaven's emblazoned glory stands.

HILDA, THE SAXON MAID.

TRANSLATED BY A. L. YOUNT.

Opposite the town of Schleswig stands a very old church built out of massive stones. This church is noted on account of its builder. Ansgar, the missionary of the North, is said to have built it. He was born in France, A. D., 801, became a monk, and in obedience to the call of the German emperor went as missionary to Denmark. He also went to Sweden and labored there for some years. In 854 he came to Hamburg, built a church, established schools, and educated young men whom he purchased out of slavery, and prepared them to preach the Gospel.

King Harald of Denmark was a heathen. When he was driven from his throne by his enemies, in 814 he came to the German Emperor, Ludwig the Pious, for protection. The latter proposed to help him retake his kingdom on condition that he would spread the Christian religion throughout his country. To this Harald consented, and both himself and family were baptized at Mainz in A. D. 826.

In the garb of an emperor he then returned to Denmark. Ansgar accompanied him as the messenger of the Gospel. The leaders of Saxony met together to greet the returning king. Clad in full uniform, their long hair streaming in locks upon their shoulders, their swords hanging on their right and their shields on the left, they proceeded with uncovered heads into the presence of the king. Maidens in long garments bore the images of their gods in front of the procession. Next followed the hoary-headed chief, Ethelrich. By his side was his fifteen-year old daughter, Hilda. King Harald came near. The leaders of Saxony begged his pardon for their previous unfaithfulness, and pledged him their obedience and support. The king, like a noble Christian prince, promised them pardon. Then he pointed to Ansgar, who in the garments of a priest, with a crucifix in hand, accompanied the king and said: "Saxons, here stands the priest of the God whom I now serve and to whom I wish to lead you. I command you to take this priest into your city, and let him teach you the faith. Ethelrich, chief of the brave Saxon tribe, I make you answerable for any harm done to this priest. Ethelrich, come forward and bow down before the image of his and my God, which he bears." At this word there went a low murmur through the ranks of the Saxons. Then suddenly a hand drew back the old chief. Hilda, his daughter, stepped up before him, and in an angry tone said: "Father, will you bow your head before strange gods? Will you faithlessly forsake the gods of your fathers?" The grey-headed chief was terrified. But Harald drew his sword from its scabbard and cried in anger: "Get down upon your knees, or I will pierce you through on the spot." Ethelrich remained defiantly standing. Then Ansgar stepped forward and said: "Let it be so, mighty prince; I did not come to shed blood, but to declare the Gospel of peace. Christ conquers not with the sword, but with the power of His love." Then he turned to the assembly, and said: "Go in peace." The pronouncement of this pious benediction made a deep impression. The Saxons promised to let him live among them. From that time on Ansgar preached the Gospel among them, and soon gathered a small congregation. It was Hilda who strengthened her father

in his enmity towards the new faith. But still the merciful God called her to be His disciple. Ansgar won her respect. She heard his sermons from time to time, and the wonderful word moved her heart and filled her soul. But her father remained an enemy of the Gospel. Nevertheless he kept his promise, and suffered no harm to come to Ansgar.

Now suddenly a storm broke out, which threatened to wipe out at one stroke all this work of faith. King Harald, who had received baptism, fell from Christianity. He notified the leaders of the Saxons that he had returned to the old faith of their fathers. Then Ethelrich called together all the chief men belonging to his district. In a room of his house, decorated with the images of heathen gods, the assembly met, under the dingy pine torch. The wrath of these heathen broke out in hot flames. A resolution was passed declaring that the Christians must be exterminated. Hilda learned at once of this decision. At the dead of night she betook herself to the house of the priest. The congregation was gathered in the church for worship. Hilda rushed in and said: "Ansgar, flee, flee, yet this night!" She then related what had transpired in her father's house. But Ansgar could not be so soon moved to flee. Hilda asked to be received into the church yet that night through Holy Baptism. Her request was complied with, and she was led to the font. At that moment there were heard outside the church blows and a wild hideous noise. The Christians fled from their seats in consternation, and gathered around their beloved teacher at the altar. Admission was demanded in the name of Ethelrich, the chief. The men became pale, and the women cried. Ansgar alone remained calm and reminded the congregation of their vow, to suffer and die for their Saviour. The hideous cries before the church became silent. The congregation begged Ansgar to flee. He promised to do so. Then he turned to Hilda and baptized her in the name of the Triune God. Suddenly there was a crash in the rear of the altar. The whole wall behind the altar tumbled down, and the red flames of fire dashed into the church. Against a remaining beam of the hinder wall leaned a high ladder. On the same were seen the wild figures of the barbarous heathens, who with devilish joy and enraged hatred gazed upon the congregation. The doors had been fastened from the outside. The flames with cracking noise licked along the walls. In a short time the house of God broke in upon the dying Christians. One smoking pile of rubbish covered the whole band. Only that one beam behind the altar was still standing. The ladder still leaned against it. A man still stood upon one of the upper rounds. It was Ethelrich. The old chief himself had helped to set fire to the church. He himself had ascended the ladder to witness the death of the hated Christians. But as he beheld his much beloved daughter at the baptismal font, despair seized his heart. The fire had already taken hold of Hilda's clothing, and then the falling beams enveloped everything in thick smoke. Ethelrich stood staring at the place where he had seen his daughter. And when by force his companions drew the old man off from the ladder, he had lost his eyesight, and was led away a blind man. His strength, too, was broken, and with trembling knees he staggered along. Ansgar escaped as by a miracle. He went to Sweden. In A. D., 850 he again returned, and built on the same spot where the wooden church had stood, which was burned, the stone church, which stands to this day. As bishop of Hamburg and Bremen, he entered into the joy of his Lord, February 3d, 865.—*Lutheran Standard*.

HOW LACE PAPER IS MADE.

Lace paper is one of those things over which some people can afford to be romantic. It is the opposite of wrapping paper, at all events. However, here is what a Belgian paper has to say on the subject: "Who of us has not admired those fine outlines and wondrous paper arabesques which cover the smallest box of confectionery, and make the contents a hundred times more appetizing? A bouquet with its pretty collar of lace; a casket with its band of guipure, or a fine roast leg of mutton with a gossamer sleeve, all seem to take on a new charm—so true is it that sometimes the manner in which an object is presented is better than the present itself. There are very few manufactures of lace paper, and these almost exclusively in France and Germany. It dates only within the last fifty years, like so many other articles of luxury. Confectioners and pastry cooks make, of course, great use of it, but butchers are now putting their choicest joints in lace paper. Then horticulturists, florists and cigar manufacturers employ it. A proof of the extension of the manufacture may be formed from the fact, that while not more than 100,000f. worth was turned out in Paris some thirty years ago, it is now sold to the yearly value of from 600,000f. to 700,000f. It is exported all over the world, but principally to North and South America. Next in order comes England, Spain, Italy, Russia, Austria, etc. The material is rather costly, and the paper has to be specially prepared by rubbing each sheet on both sides with soap powder, so that they may easily separate. Eight sheets are put on the matrix, and then the work girl beats with a small hammer until the design is cut out. Thirty blows are necessary to cut ten square centimetres. Efforts have been made to cut the paper with one stroke, but they have been un-

successful, and the little hammers have to be retained. The little boxes for fruits and tinneries, etc., are made, however, by machinery, but only within the last four years, and as they are 50 per cent. cheaper a great many of them are sold.

A GOOD RULE.

One of our pastors told his flock that unless a man prayed for his pastor he had no right to criticize his pastor. That is a good rule. After you have prayed for the minister your criticism will be more just, more gentle, more acceptable. The criticisms of good, hearty, praying brethren will be worth attending to. Of such critics the pastor may say:

"Let the righteous smite me; it will be a kindness; and let him reprove me, it shall be an excellent oil, that shall not break my head."

And such kind criticisms will bring a meed of gratitude, too, and a counterweight of prayer from the minister, for the Psalmist continues:

"For yet my prayer shall be also in their calamities."

You pray over your pastor's faults, if you find he has such, and you may expect he will not fail to pray for you in your troubles.—*Religious Herald*.

PERILS OF SPECULATION.

Will there ever be an end to these more than to those of travel by land and by sea? Never, will be the response of many a reader; never until the arrival of the millennium. Then, too, if men marry and are given in marriage, if they buy and sell, if the avenues of trade and traffic, of stocks and gambling, are open, speculation with its attending perils may be expected to continue. There is in the nature of man that which easily and quickly responds to appeals which come from such a quarter. The fancied gains which come from speculative investments possess to most minds particular fascination. O her accumulation is commonly, as it should be, slow, and comes of painstaking, persistent labor. The reaping from the soil and from the industries of life results from seed sowing and from toil. These never in a day yield their ripe fruitage.—*Watchman*.

A TRUE INCIDENT.

By Miss E. B. Bradley.

A few hours after it was known that Virginia had seceded from the Union a citizen of Norfolk had collected a few valuable and sailed for the North. He went to Hastings, on the Hudson, and established his family in a cottage which he had rented for a hundred dollars a year. Either from choice or necessity, their style of living was modest and they did not seek society, the latter, perhaps, because they were not welcomed by their neighbors. We all know what was the state of the public mind in the Spring and Summer of 1861 and with what suspicion Southern refugees were regarded. They might have lost everything by their devotion to the Union, or they might be spies and incendiaries. Who could tell? That a man was from the South insured him the strictest scrutiny and deepest distrust. Little was known of this particular family; but this may have served to sharpen the eyes of the watchers. Two facts were speedily ascertained: one, that the head of the household was frequently absent from Hastings; the other, that, when at home, his favorite pastime was walking upon the Croton Aqueduct. Both were seized upon as of evil omen. To be sure, it may be difficult for us to see why, as nothing was known of the cause of his absences and the Aqueduct was a favorite promenade for old and young, as who that has lived upon the eastern bank of the Lower Hudson does not know? Still, the fact that the gray-haired stranger followed the custom of the older residents was the cause of a general alarm. A rumor had started, and was whispered by old ladies over their tea, and by young as they knitted on the unfailing soldiers' socks which were to the girls then what high art embroidery and feather-edged braid are now. The rumor was this: The stranger was an emissary of the Southern Government. His business was the blowing up of the Croton Aqueduct, and the producing of a water famine in New York. His frequent absences were to consult with his colleagues. His walks, to make needful observations and arrange his plans.

The suggestion was frightful, and immediately the innocent old man assumed, in the eyes of the villagers, the character of a monster. The popular excitement had reached a high point, when one morning a fresh discovery was made. In the top of the highest tree in a neighboring grove was a glittering something. What could it be? No one knew; but it glittered, and that was a sure sign that it was evil. Again rumor took shape. It was a signal connected with that diabolical plot. The time had come for the destruction of the Aqueduct and the thirty thousands of New York were to be left without drink. This tale reached the ear of the pastor of one of the village churches. With stern resolution, he took his gun and sallied forth. This thing should not go on. That signal should be destroyed. Let us hope that his preaching was as good as his marksmanship, for the glittering offender was soon laid low and the valiant defender of his country returned to his study, doubtless, with a joyful heart and an approving conscience.

So much history relates; but it neglects

to chronicle his feelings when, a day or two after, Dr. Draper was heard inquiring who had been so unkind as to destroy the test he had, with much trouble, arranged for the glasses of a new telescope.

Nor does history record the thoughts of the sorely alarmed villagers when, a few months later, they learned that their much-suspected visitor was a naval officer of life-long standing; that even as a boy he had distinguished himself in his country's service; that his absences had been caused by visits to Washington; and that he had received his commission as commander of the fleet in the Gulf of Mexico; that, in short, he was Admiral Farragut.—*Independent*.

"AGED ELEVEN."

BY MARGARET J. PRESTON.

I.
Up in heaven,
When the angels led my own
Blessed darling to the throne,
Past the seven
Golden candlesticks that stand
Radiantly on either hand,
Did the saints who saw the shy
Rapture of her wondering eye,
And the rare, ecstatic shine
Making all her face divine,
Lean together, whispering,—
"Surely, 'twas a joyous thing,
For that mother down below,
From her bosom to let go
Yonder child, before the blur
Of that marred earth blighted her!"
Yet, I pore with shuddering grief,
O'er the words so strange and brief,—
"Dead—and only aged eleven!"

II.
Up in heaven,
Does the heart that in the throes
Of its crucifixion woes,
Wrung and riven,
Paused one awful moment there,
To uplift from stark despair
Her who bare Him,—throb for me,
With such solace?—"Mother, see
Now thy child! Could any bliss
Earth might in reversion hold,
Multiplied ten thousand fold,
Reach the outmost bound of this?"—
Yea, I feel the throb; and bless,
With a strange soul-quietness,
Christ's sweet grace; and through soft
tears
Calling up her few, bright years,
I can read, nor yet repine,
Though the mist will blur the line,—
"Dead—and only aged eleven!"
—S. S. Times.

DON'T LIKE THE MINISTER.

"I don't like our minister!" That settles the matter. If you don't like the minister, you have no duties to perform. Not liking the minister absolves you from all responsibility.

If you are an elder, you may sulk, or resign, or "object," or do nothing. The fact that you "don't like the minister" releases you from your ordination vows.

If you are a trustee, you need not take any further interest in the financial affairs of the congregation. The fact that the people entrusted you with certain duties, which you engaged to perform, is neither here nor there if you "don't like the minister."

If you are a Sabbath school teacher, you need pay no further attention to your class. A teacher that "doesn't like the minister" is freed from all responsibility.

Of course you needn't pay anything if "you don't like the minister." Certainly not. The easiest of all ways to get rid of supporting the church and its ordinances is simply to say, "I don't like the minister."

You need not go to communion. "This do in remembrance of me" is not binding on a man who "doesn't like the minister."

Of course you need not go to the prayer-meeting. Why should a man pray if he "doesn't like the minister?"

There are a number of reasons why some people "don't like the minister." Some of these reasons are good, no doubt, but many of them are the reverse. Neither the good nor the bad absolve a hearer from his duty. Perhaps it would be presumption to ask why you "don't like the minister?"—*Canada Presbyterian*.

WHY ARE YOU NOT A CHRISTIAN?

Is it because you are afraid of ridicule, and of what others may say of you? Jesus says:—

"Whosoever will be ashamed of me, and of my words, of him shall the Son of man be ashamed."

Is it because professing Christians do not live consistent lives?

"Every one of us shall give an account of himself to God."

Is it because you fear Jesus will not accept you? He says—

"Him that cometh unto me I will in no wise cast out."

Is it because you think you are too great a sinner?

"The blood of Jesus Christ, God's Son, cleanseth us from all sin."

Is it because you think if you do the best you can, and pay your debts, God ought to be satisfied?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

Is it because you think there is time enough yet?

"Boast not thyself of to-morrow, for

thou knowest not what a day may bring forth."

Is it because you are not willing to give up all for Jesus, and take the narrow way?

"What shall it profit a man, if he gains the whole world and lose his own soul?"

"He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1.—*Et.*

Selections.

The grand essentials to human happiness are something to do, something to hope for, and something to love.

Purity, sincerity, obedience and self-surrender, these are the marble steps that lead to the spiritual temple.—A. H. Bradford.

Neither worth nor wisdom come without an effort; and patience and piety and salutary knowledge, spring up and ripen from under the harrow of affliction.

The emotions form an important element of health and disease. Fretfulness and ill-temper impair both moral and physical beauty. A scold bears that brand upon the countenance as indelible as the mark of Cain. Good emotions improve digestion, while the bad ones impair it.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We cannot know at what moment it may flash forth with the life of God.—*Phillips Brooks*.

That man may breathe, but never lives, Who much receives, but nothing gives; Whom none can love, whom none can thank, Creation's blot, creation's blank. But he that marks, from day to day, In generous acts, his radiant way, Treads the same path the Saviour trod, The path to glory and to God.

The doors of our soul—like those of our mind—open outwards. If they are not unclosed from within they will remain forever fast. Even the Son of God Himself will not force an entrance, but He waits without, saying, "I—even I—stand at the door and knock." Does He wait outside your heart; or is He a guest within?—*Sunday School Times*.

The mystery of the gospel, as distinguished from the law, consists in changing the order of two words: one says, "do and live;" the other says, "live and do."—*Thomas Adam*.

The ills we see,
The mysteries of sorrow, deep and long,
The dark enigmas of permitted wrong
Have all one key.

The strange, sad world is but our Father's school
All chance and change His love shall grandly overrule.

What though to-day
Thou canst not trace at all the hidden reason
For His strange dealings through the trial season,
Trust and obey;
In after life and light all shall be plain and clear.

Useful Hints and Recipes.

HASH.—Hash made of two parts potato, one part corn beef, and one part beef, is an appetizing dish for breakfast. The potatoes and beef should be boiled the day before; chop them and the beef fine, season with butter, pepper and salt, and some hot vinegar and mustard may be added if you choose.

NAPKINS.—Pretty doilies or small napkins to pass with finger bowls, or to lay under the finger bowl on the table, are made of white or ecru linen with the edges fringed and odd designs worked on them in outline stitch. Use the soft, untwisted silk to embroider them with. They should be folded twice only, and the entire design should be on the upper side and so arranged that when the napkin is folded every part of the picture will be in sight.

CHICKEN CROQUETTES.—Boil one chicken with an onion thrown into the water; add some bones and pieces of beef also. Cut the chicken, when cooked, into small dice, mince half a large onion or one small one, and two sprigs of parsley together. Put into a saucepan a piece of butter the size of a small egg; when hot put in the minced onion and parsley and half a cupful of flour. Stir well until it is well cooked and of a light brown color; then add a cupful and a half of stock or of the stock in the kettle, boiled down until it is quite strong, then freed from fat; the stronger the stock the better. Stir it into a smooth paste, add pepper, salt, not quite half a grated nutmeg, and the juice of a quarter of a lemon. When all is well stirred mix in the pieces of chicken. Mold into croquette shape or into the form of pears. When they are dipped in egg and fine cracker crumbs fry them in boiling hot lard. If they are pear-shaped put a stem of parsley into the small end of each pear.

STEWED CUCUMBERS.—We mostly eat our cucumbers just so natural, with a slice of onion and oil and vinegar, but we ain't got no idea what a really good vegetable it is cooked. It's just amazing the way them Russians cook 'em, and how many dishes they make out of them, for bless me! if cucumbers and cabbages ain't almost the only vegetable them peoples have. Cut your cucumbers fully half an inch thick right through. They must not be too much run to seed for my taste, though in Odessa I have eaten them stewed when they were yellow. Put them in a saucepan, just covering them with hot water, and let them boil slowly for a quarter of an hour, or until tender, but not so as to break them; then drain them; you want now a pint of good cream, and put your cream with a tea-spoonful of butter in a saucepan, and when it is warm pop in the cucumbers; season with a little salt and white pepper, cook five minutes, shaking the saucepan all the time, and serve hot. It is just as delicate as asparagus, and, to my thinking, the best way of eating cucumbers.—*Bob, the Sea Cook*.

Miscellaneous.

WINTER-GREEN.

BY E. W. GOSSE.

To day the winter woods are wet,
And chill with airs that miss the sun;
The autumn of the year is done,
Its leaves all fallen, its flower-stars set,
Its frosty fairs begun.

Should last year's gold narcissus yearn
For next year's roses, oh! how vain!
No brief dead flowers arise again,
But each sweet little life in turn,
Must shoot and bloom and wane.

Sweet, had the years that slip so fast
Brought you too soon or me too late,
How had we gnashed our teeth at fate,
And wandered down to death, at last,
Forlorn, disconsolate.

Surely before the stars were sure,
Before the moon was set in heaven,
Your unborn soul to mine was given,
Your clear white spirit, rare and pure,
For me was formed and shriven.

Ah! surely no time ever was
When we were not; and our soul's light
Made those cold spaces infinite
That lie between the years like glass,
Seen only in God's sight!

How'er it be, my one desire,
If chance has brought us face to face,
Or if the scheme of things found place
To store our twin hearts' light and fire
In strange foreseeing grace—

How'er it be, for us at least
The woodland pathways are not dark,
New lights are on the boughs and bark,
And in the rainless sunshot east,
We hear a mounting lark.

THE VANDERBILT MANSION.

Nothing can equal its magnificence in a decorative sense. All that an endless purse could command is visible in the ornamentation, and the great fermiers généraux of France could not have surpassed in the splendor of their mansions this Vanderbilt house. They might have raised a loftier structure, built high galleries, given to architecture more grandiose proportion, but, as far as the art of decoration goes, they would have failed had they attempted to make their hotels more ornate.

The most carefully-selected woods, elaborately carved and contrasted as to shades, form a portion of the interior ornamentation. Room after room follows on each story, where the ceilings are painted, where marbles of all colors are applied, or delicately-tinted glass is incrustated on the walls. In the drawing room there is a pale silk damask all heavily embroidered in gold bullion, and there are mother-of-pearl butterflies on the wall covering. There are plinths of that Mexican marble of delicate color and quiet gloss which assort with the general feeling of the room. In the corners of this drawing-room are four figures in gilded metal holding glass urns, through which the light filters. These forms are made up of innumerable pieces of colored glass of quiet color, which rather subdue the light than otherwise. On one side is the dining-room most elaborate in its fitting. There is the Chinese room alongside of this, with ornamentations in keeping with the peculiarities of the style. Differences of color are evident in every room. There are blue, green and maroon colored chambers, all equally gorgeous. Scattered throughout is furniture of the most sumptuous and elaborate character. To see it all at once is to dazzle perhaps even the most comprehensive of critics. Wonderful skill seems to have been shown by the designers and decorators. There is nothing exactly loud, or anything that "swears." Still, the effect is crushing. Eyes distended to the utmost are palled, as the gustatory sense is something cloyed by overasting. One longs to find out if there is not one single room where there might be found some repose. The marvelous effects of the modern stained-glass worker have been taxed everywhere to its utmost. There is one lovely room, where the walls are covered with glass of a delicate neutral tint. The plastic material has had rosettes imprinted on it, which show faintly, but without too much glitter, through the thickness of the glass. It is impossible even for the most captious of observers not to be delighted, as new effect after new rises before the vision. It is the fault of this prosaic age that the fairy visions of one's childhood lose their gleam and sparkle as years advance. Had Aladdin's Palace been built to-day, there would have been many men who would have gone mad had they been forced to live in it.

On the floors were stretched Persian and Turkish rugs of great thickness, and modern carpets, assorted carefully as to colors, stilled the noise of thousands of footsteps. Here and there, where the floor was visible, it was composed of many woods, following intricate patterns. An artistic hand had been at work, for here and there were strewn about, in a natural way, women's work. A basket had its colored crewels, a work-box, its humble silver thimble. These seemed to have been put there to recall this to the guests: that the house was inhabited by ordinary mortals and that even clothes were mended sometimes, and the possessor of all these splendors sometimes wanted a button sewed on.

In almost every room there was a cabinet on whose shelves were stored the quaintest and richest of ornaments. Here nestled a flock of Saxe and Dresden figures, not one, but fifty of them. There were piled up

Japanese ivories, curios and fine bric-a-brac. On mantel pieces were Oriental urns, all enameled, and cloisonné on others, precious vases of the costly pate sur pate. An inventory of all these separate ornamentations, hardly appreciable in the general magnificence, would count up in the thousands.

As if the lapse of a single moment devoted to wonder might have defeated the end in view, the staircases are built as sumptuously as are the rooms. Made for an ascent without exertion, they are of exceeding width. At each landing there is a wealth of stained glass, and not one place is there so ornamented that some new effect is not produced. A wealth of language, only such as a Theophile Gautier possessed, would find expression for all these wonders in words. And yet nothing has been said about the pictures.

It was in this wonderful gallery, open only yesterday for the first time, that the real, true, genuine pleasure this superb house afforded found a voice. There are two galleries, designated as the main and small galleries. In the first are eighty-eight pictures, in the second forty-four. Selected by Mr. Avery for Mr. Vanderbilt, these pictures are certainly the best exemplifications of the French school that have ever been massed together outside of Paris. There are, too, some illustrious English pictures. On the walls hang De Neuville, Alma Tadema, Millet, Diaz, Meissonier, Rousseau, Bouguereau, Gerome, Troyon, Dupre, Fortuny, Hamon, Rosa Bonheur, Lays, Vibert, Decamps, Couture, Isabey, Detaille, Corot, Barye, Merle, Delacroix, Fromentin, and many others, and of the English masters, a Landseer, a Leighton, and a Linnell. De Neuville's *Le Bourget* occupies a conspicuous position, and no battle-piece tells its dreadful story more poignantly. Of the Alma-Tademas, hardly to be called of any school, there are two, *Down the River* and *The Entrance to a Roman Theatre*. Of the Meissoniers there are four, one of them a portrait of Mr. Vanderbilt, and another, *An Artist and his Wife*, showing what this inimitable painter is capable of producing when inclined towards a larger and broader manner. In Mr. Vanderbilt's collection of Diazes there are some of great beauty, and there is not a Millet which has not its peculiar sympathetic charm.

Fully 2,000 people must have visited the house yesterday, and were welcomed by Mr. Vanderbilt. Fifth avenue was thronged with carriages and coupes from 4 until sundown. During the afternoon a sumptuous table was set in the dining-room.

There can be no possible doubt but this house, with its adornment, decorations and pictures, is the most superb in America. As to the question of what all this cost, perhaps \$500,000 would not buy the pictures in the gallery alone. So without estimating the value of the ground or money expended for the construction of the house, the guests of yesterday saw what must have cost one of the wealthiest men in the United States fully a million and more of dollars.—*N. Y. Tribune*.

Items of Interest.

There are said to be nearly 300,000 children in Kentucky not attending school.

The Wisconsin Supreme Court has decided that a teacher who whips a pupil unduly is guilty of a misdemeanor.

Nebraska has just apportioned among her counties school moneys to the amount of \$189,380.70. The school population is 153,125.

Boston paid \$38,000 for the wine, food, and carriages used by her Common Council in junketings last year.

The authorities of the Illinois State University have positively forbidden the existence of secret societies within the limits of the institution.

It will be two hundred years, April 9, when Cavalier de la Salle completed the earliest exploration of the Mississippi River from its source to its mouth, and took possession of the country in the name of Louis XIV. of France.

A committee of ex-Confederate soldiers, resident in Cincinnati and vicinity, arrived in Mentor, Feb. 22, and presented to Mrs. Garfield resolutions of sympathy passed on the death of President Garfield in September last. The resolutions are framed in Tennessee marble.

There are 63,000 insane persons in the U. S., or 1 in 777; in New England, 1 in 583; Middle States, 1 in 600; Western States, 1 in 850; Southern States, 1 in 1,100. In New York State, there are more than 500 chronic insane people for whom no adequate provision exists.

Both the birth-rate and the death-rate in London during last year were considerably below the average, and lower than in any recent year. The birth-rate was equal to 84.8, and the death-rate 21.2 per 1,000 of the population.

The *Florida Union* says the camellia japonica grows in great perfection at Tallahassee. The trees sometimes measure eight inches in diameter, attain a height of from fifteen to twenty feet, and frequently have 2000 full-bloom japonicas on them at a time.

The Emperor of China has finally given his sanction for an American company to lay an oceanic cable on the Chinese coast, to connect with the United States by way of Japan. The company in question will push the work with energy.

Since the murder of Mr. Gild by Lefroy in an English railway carriage last June the facility of committing theft or murder under similar circumstances has been made more manifest to the criminal classes, and railroad crime is increasing in that country. The use of American cars would put a stop to such lawlessness.

The potato crop of the United States will,

it is believed, reach 125,000,000 bushels this year, valued at \$100,000,000. New York, as usual, leads in the cultivation of this esculent, producing not less than 25,000,000 bushels. Illinois comes next with 12,000,000, and Iowa next. The six New England States produce about 25,000,000, Maine taking the lead in this direction. Her crop of potatoes last year was estimated at \$4,100,000.

The Russian government has refused to receive the Rothschild memorial in behalf of the Jews in Russia, though it is a very mild memorial. During the disturbances at Warsaw, Poland, 292 Jewish taverns were destroyed, 608 shops, restaurants, medical establishments, and places of worship, and 493 private lodgings. Twenty-four wounded Jews were treated in the Jewish hospital, of whom one died from his injuries. Three thousand one hundred persons were arrested in connection with the riots.

The Kansas State Grange has issued a paper on education, proposing that the usual course of the public schools be abridged in an intelligent manner, and that the time saved be devoted to such practical instruction as shall give children a taste for agriculture, a love of nature, and a sense of the dignity of farming life. The paper truly asserts that the instruction now given in the schools is superficial and narrow, and that the employment of such a method as that in use at Quincy would be a time and mind-saving improvement.

Mr. Anthony Comstock said the other day in New York that the obscene literature had been much curtailed, and lurked now only in obscure corners. Newspapers had become purer. More than fifty "gambling hells" had been closed since September, 1880, and sixty-seven offenders had been convicted since that date. The Society had been hindered by the indifference of Judges and the opposition of the Police Department. Ex-Postmaster-General James said that Anthony Comstock had never, as a special agent of the Post Office, attempted to tamper with any letter. In the last report of General Hazen, it was said that, there was a great decrease of obscene matter found in the Dead Letter Department, owing to the work of this Society.

Science and Art.

HORSE POWER.—Mechanically speaking, a horse power is the equivalent of raising 33,000 pounds one foot high in one minute of time, but the expression horse power is to be considered merely as a conventional term. The actual work of a horse is the equivalent of raising 25,000 pounds one foot high in one minute for seven hours out of twenty-four, but, since a steam engine will work continuously, one-horse power of the engine is equal to that of 4.3 horses.

SIMPLE INSTRUMENT.—A useful plumb rule may be made by taking a piece of board, a little larger than may be desired, and striking a circle on its face at each end taking care that they are both struck from the same center. Plane straight on the edge until the sides of the circle are touched on each side. When this is done the piece of board will be of parallel breadth. Then a line drawn through the centre, with a slit for the cord and an opening for the play of the bob, will complete the plumb.

ADULTERATIONS.—Says the *Journal of Chemistry*: The beautiful clear white syrups found on our breakfast tables, and used as an agreeable adjunct to our waffles and buckwheats, are largely composed of glucose. A mixture of true "sugar-house syrup with glucose syrup, in proportions of five or ten per cent. of the former to ninety or ninety-five per cent. of the latter, constitutes the high-priced "maple drip" of the grocers. A Western chemist reports the results of recent analysis in which adulterations amounting to from five to fifteen per cent. of glucose were found in various popular brands of sugars.

INTERESTING DISCOVERY.—An interesting archaeological discovery has been made at Cortona near the site of the battle of Trasimene. Some excavations made on the site of a hill have brought to light the remains of a large building of the Imperial age. The tessellated mosaic pavement, with ornaments in black, the coins, fragments of vases and marble with inscriptions suggest that the building was a villa of the Republican times which had been rebuilt under the Empire. From a cinerary urn with Etruscan inscriptions it is thought that the site was originally that of an Etruscan tomb. The coins found included an uncial assis and money of the time of Maximian. A Roman burial place, consisting of twenty-four tombs, in some of which skeletons were found, had evidently been examined by previous explorers. A lady's silver mirror, in perfect preservation, had, however, escaped their observation.

Personal.

Dr. Joseph Pancoast, the eminent surgeon of Philadelphia, Pa., died on the 8th inst., in the 77th year of his age.

Count Waldersee, now Adlatus to Von Moltke, and practically head of the German army, is married to an American lady, Miss Lee, whose sister is the wife of a very distinguished Wurtemberg nobleman.

Colonel John Miller, of Sharpshurg, Washington county, Md., was born and has slept in the same house and in the same room for ninety-seven years, and is still hale and hearty. He gained the title of colonel in the war of 1812.

The Rev. George Hildt, the oldest member of the Baltimore Conference of the Methodist Episcopal Church, died last week at the residence of his son, in Baltimore, in the eightieth year of his age. He retired from itinerant life a few years ago.

Joseph E. Sheffield, founder of the Sheffield Scientific School, connected with Yale College, died at New Haven, on the 16th ult. The aggregate amount of his educational benefactions alone exceeds \$650,000.

"Mr. Joseph Cook, the well-known American lecturer, has left Bombay," says the *Indian Spectator*, "without having brought about anything like a religious revolution. This may be a matter for regret, but not for surprise. Mr. Cook attempted the impossible, and failed. Though allowing him to be a very good speaker, Bombay is far from satisfied with his oratory."

The Baroness Alphonse de Rothschild paid

a pretty, if somewhat exaggerated, compliment to a prima donna the other day. She invited the young lady to dine with her, and after dinner asked her to try the tone of her piano. Not a sound came from the keys when touched. "I had the instrument unstrung this morning, Mademoiselle," said the Baroness, "that you might see that the only pleasure that I promised myself from your presence this evening was the pleasure of your society."

Farm and Garden.

RENEWING AN OLD ORCHARD.—In the winter of 1862, writes an Iowa correspondent of the *New York Tribune*, I rented a farm near Lockport, N. Y.—that had been leased for twenty-five years continuously, with an "old orchard" on it of from two to three acres. The real plight it was in would take pages to describe. It looked as though fruit would be scarce "off" or "on" years. A number of trees were so near dead the owner said I never could save them. I began to trim trees every day I could bear the cold in winter, and worked every hour of spare time trimming until July. I scraped the limbs and trunks of the trees with the help of a hired man and two small boys every time a rain would come, so that the old bark and filth could readily be removed. In the course of the season I ploughed the ground five times in that orchard before the fruit began to fall, and dragged it as thoroughly in proportion.

I matured nearly all of it once, with from two to three extra doses at different times around the sickly trees till they waked into life. The result was: That fall, the "bearing" year. I sold 208 barrels for 63 cents per barrel for the fruit. Many came to see and admire the beautiful crop. Even the purchaser pronounced all beautiful, but added: "I have bought fruit here for twenty years, but never such Roxbury Russets as these. Twenty-two covered a barrel head, by actual count. Now for the 'off year.' Friends and parishioners would say: 'Elder, you have a beautiful large crop of apples this year, but don't expect any next year, it is the off year.' The next year I picked and sold over 360 barrels of apples from the same orchard, and received \$1.94 for the fruit per barrel. Over one third of the cash receipts for 1863 from that 100-acre farm were from that "poor old orchard." For more than three years after, another tenant could not use it so mean and cruel, but it still showed the good effects of good treatment for two years. There are varieties that are inclined to overbear one year and rest the next, the Baldwin and Greening especially so. But keep the dirt whirling; feed your trees high, and give them plenty of "soft soap," and you will be almost secure from "knotty," "wormy" apples, and your trees can no more help bearing every year, if the elements permit, than a high-fed colt can help playing. My word for it! Try it.

FEEDING HORSES.—The horse has the smallest stomach in proportion to his size of any animal. Fifteen or sixteen quarts is its utmost capacity. This space is completely filled by four quarts of oats with the saliva that goes into the stomach with it. Horses are generally overfed, and not fed often enough. For a horse with moderate work, six or eight quarts of bruised oats and eight or ten pounds of fine hay a day is sufficient. This should be fed in at least three meals, and is better if fed in four.

A horse's digestion is very rapid, and therefore he gets hungry sooner than a man. When he is hungry he is ineffective, and wears out very rapidly. Water fills the stomach, lowers the temperature, and dilutes the gastric juice, therefore a horse should not drink immediately before eating. Neither should he be watered immediately after eating, because he will drink too much, and force some of the contents of the stomach into the large intestine, which will cause scouring. Scouring is also caused by too rapid eating, which can be prevented by putting half-a-dozen pebbles, half the size of the fist, into the manger with the oats.

Give only a moderate drink of water to a horse. A large drink of cold water before being driven will have a very quieting effect on a nervous horse. A race-horse always runs on an empty stomach. Digestion progresses moderately during exercise, if the exercise is not so violent as to exhaust the powers of the horse. I consider bruised oats worth twenty per cent. more than whole. They are more compactly digested. Prefer oats to any other grain for horses. Cracked corn is very good under some circumstances, but wouldn't use meal or shorts. The disease called big head is caused by feeding corn.

When a horse comes in hot, I would give a moderate feed immediately. If the horse is too tired to eat would take his feed away. A heated body is a reason against watering, and for feeding, for the system is then just in the condition to begin digestion. A horse will not founder if fed moderately when hot. I prefer dry feed unless a horse has some disease of the throat or lungs. Do not consider it worth while to cut hay. I always feed hay from the floor, then the horses do not get particles in their eyes.—*Golden Rule*.

Books and Periodicals.

LITTELL'S LIVING AGE. The numbers of the *Living Age* for March 4th and 11th contain Ancient Animals in North America, and The Life of Mr. Cobden, Edinburgh; The Babylonian Account of the Deluge, Nineteenth Century; Bishop Thirlwall's Letters, Blackwood; Dr. Sheridan, Fraser; A Seventeenth Century Worthy—Sir Simon Harcourt, Macmillan; The Authoress of "Auld Robin Gray," and Marie the French Quene, Temple Bar; Some Old Comedies, Belgravia; The Channel Tunnel, Spectator; A Bear Festival Among the Ainos, Nature; and in the way of fiction "Let Nobody Pass," "Lord of All," and instalments of "The Freres" and "Robin," with the usual amount of poetry.

For fifty-two numbers of sixty-four large pages each, (or more than 3,300 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the *Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

On Feb. 21st, at the home of the bride, near Lewisburg, Pa., by Rev. R. Leighton Gerhart, Edwin F. Marsh, of Williamsport, Pa., and Sarah Alice Neagley, daughter of Joseph Neagley, Esq.

On March 7th, at the home of the bride, in Lewisburg, by the same, John W. Rasher, of Kelley Point, Union county, Pa., and Mary

Catherine Kerstetter, daughter of Samuel Kerstetter, Esq.

At Littlestown, Pa., March 7, 1882, by Rev. D. N. Dittmar, Geo. Reever, of Gettysburg, Pa., to Miss Mary E. Currens, of Emmitsburg, Md.

On the 2 of March, 1882, at the residence of the bride's parents, by Rev. C. H. Reiter, Reuben Hoover to Miss Anna Maria Fenstermaker, both of near Grafton, Huntingdon Co., Pa.

Obituaries.

DIED.—In New Hamburg, Mercer county, Pa., Feb. 21 1882, Eli George, aged 74 years, 5 months and 20 days.

It is with feelings of sadness and sorrow, that we report the death of this earnest and faithful servant of God. In his departure the community has lost an honest and faithful business man, the Reformed church an ever active and devoted laborer, a real pillar of strength, and the family, a kind and affectionate father and friend. In his quiet and humble bearing, in all the relations of his life, was clearly manifested the moulding power of the grace of God, making him efficient and strong to discharge his duties conscientiously and well at all times and under all circumstances. So that, although we sorrow at the loss the church has sustained in his abundant labors and liberal charities, we yet feel assured that our loss is his gain in the immeasurable joys of heaven.

The subject of our notice first saw the light of day on Sept. 1st, 1807, in Whitehall township, Lehigh county, Pa. His parents were Peter and Elizabeth George. On October 9th succeeding he was consecrated to God in the sacrament of Holy baptism. At the usual age he was catechised and confirmed a full communicant member of the Reformed church by Rev. John Helfrich. He was then apprenticed to the tinner trade; and after he had served his time in it, he followed, in 1830, the current of emigration to Mercer and Crawford counties, in his native State. For one year or so he worked near Meadville, in Crawford county, and then, after a visit to his old home, he permanently settled in the village of New Hamburg, Mercer county, where he continued to reside until the close of his life.

Soon thereafter he was married to Sarah, daughter of John Bell, with whom he was permitted to live in peace and happiness until the year 1868, when the marriage relation was severed by the death of his much beloved and faithful wife. The issue of this union was only one child, his son William, whose death the father was called upon to mourn about seven years since. Thus there was left to him only his grandson and daughter-in-law, for whom he amply provided and by whose loving and faithful hands he was gently ministered unto in his declining age.

In his business relations, Brother George was a model of unquestioned honesty, promptness and practical tact. Years ago already, he had acquired a competency from habits of industry and economy. In the obligations he assumed, he regarded the rights of others as much as his own rights, and ever accustomed himself to a prompt discharge of his liabilities, and in putting this restraint upon his own conduct he promptly and justly demanded of others to endeavor to do the same toward him.

But it was in his beloved church and congregation that his quiet and unobtrusive Christian conduct was seen and felt. He was a life-long and ardent member of the Reformed church. We cheerfully bear testimony to his prominence and worth as member and elder of St. John's Reformed congregation, Shenango charge. Invariably one of the first and foremost leaders of the congregation, he showed by his counsel and liberal gifts that he labored not only for the best interests of the congregation of which he was a consistent member, but also for those of the church at large. For a number of years he was a regular subscriber to the *Messenger* and "*Hausfreund*." Always glad to note the progress of the church elsewhere, he was never weary in bestowing his liberal gifts on any needy church enterprise. He was a cheerful giver. His bed and board was ever offered to his pastor. He knew his Christian duty without being often reminded of it. In the councils of the church he was once representative from St. Paul's classis to the Synod at Harrisburg. He gave very liberally some years ago towards the special wants of St. Paul's classis. For years past he was a member of our Classis in the Orphans' Home Board. Before his death he set a very worthy example of making a bequest of \$500 to the Orphans' Home at Butler, Pa. Thus, "though dead, he yet speaketh" in the continued charities of the church.

His burial took place on February 23, at St. John's Union church, attended by a large number of mourning and sympathetic friends. His pastor, the Rev. F. Pilgram, was especially privileged to give comfort on this occasion by preaching from the text, Rev. 14: 13. Revs. Hahn, of the Reformed, and Tetzler, of the Lutheran church, assisted in the services. Thus has gone from amongst us, one whose example, though imperfect in some respects, is yet worthy of imitation, leading us to that perfect example of Him who is the Resurrection and the Life. To Him be all the praise. Amen.

DIED.—In Canoe Valley, Huntingdon Co., Pa., on February 13th, 1882, Michael Sprankle, aged 71 years, 6 months and 16 days.

In the year 1805 there removed from York county, Pa., to the then little known and sparsely settled Canoe Valley, Geo. Sprankle, his wife and eight children. The family were members of the Reformed church, and, so far as we can learn, were a God-fearing, earnest household. The father chose and purchased for their home the tract of land—then comparatively a wilderness—which now and for many years past has been widely known as "The Sprankle Farm."

The skill and industry of parents and children wrought it into a beautiful home. Here Michael was born. Here lived, loved, toiled, grew old and died the father and mother. Here grew up to manhood and womanhood the children, from thence—all save Michael and an older brother—to go out one by one into the great world, to build up in the providence of God families and homes of their own. Here Michael, unmarried, lived all his days a sweet, quiet, unpretending godly life; here tenderly cared for by the widow, daughter and son of his brother Samuel, did he—the last of his family—die, and from thence by devout men, the elders and deacons of the Water Street charge, was his body borne, on the 15th of February, to the "city of the dead."

A large concourse of relatives and friends followed his remains to the grave. We laid him to rest in the cemetery at Water Street, close by the ruins of the "Old Stone Church" in which he, when a young man, was received by the rite of confirmation into full communion with the church of his fathers.

Mr. Sprankle was at the time of his death, and for many years past, an elder of the Sinking Valley congregation, and it is but a slight tribute to the memory of this dear old man, to here record that the Water Street charge, his pastor and especially the Sinking Valley congregation shall long, long, sadly miss him.

M.)

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
 Rev. J. H. SCHLER,
 Rev. D. B. LADY,
 Rev. A. R. KREMER,
 } Synodical Editors.

To CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.
 We do not hold ourselves responsible for the return of unaccepted manuscripts.
 For Terms, see First page.

WEDNESDAY, MARCH 15, 1882.

There is no truth, however grand or fundamental, that may not be misrepresented by being put in false relations. Bitter men know this, and to gain their point are only too willing to load anything with the extremes to which it may have been carried. Then, under the plea of avoiding such extremes, they will argue that the thing itself must be given up. Such people do not care much for what is good and right, but for personal conquest over those who may have incurred displeasure by differing from them. They are ready to run into Charybdis, under plea of avoiding Scylla. How terrible it is when the unity and peace of the Church is disturbed by this spirit.

The *Freeman's Journal* publishes the translation of an encyclical letter, dated February 15, and addressed to the Church at large. The object of the letter is to incite "the Church" to such organizations as will tell upon the Italian Government in its opposition to the Papal authority. In this letter priests and people are urged to counteract the idea that the Roman Church has been inimical to the progress of national greatness, and the past is appealed to in vindication of the theory set forth by "his holiness." There is just about enough truth in the examples cited to make the lie dangerous. The Church did preserve the truth over against barbarians in the times of her early history, but no sooner had she obtained the peaceful victory, than men who wore the triple crown, perverted their powers in such a way as to lord it over God's heritage; and very lately Ultramontanists have attempted to rule with such an iron hand that revolution has been successful under the very shadow of St. Peter's, and the protests from other parts of the Papal Communion have been so loud that the Pope has had hard work to keep his dissatisfied children in order.

The key for which Leo XIII. is now contending, is that which will continue his temporal power so sadly shaken, just where the very plan he proposes has been carried out most vigorously. The Roman Church seems stronger on her outskirts than at her centre where the priestly influence has been most dominant, and indeed it is to the wrong notions and severe practices of Popes and their subalterns, that Garibaldi and Victor Emmanuel were indebted for their success. Appeals to history must be consistent. No one can successfully garble the record of the past. A lie cannot be made to fit upon a fact. The first departure from truth requires other departures to patch out wrong theories.

The theory which lies at the base of the encyclical, we repeat, is that the Papal See must be independent of the State in such a way as to make it the arbiter of all things temporal. All the rest of the territory of Italy might be conceded if this principle were admitted, and only the ground upon which the Vatican stands allowed as the seat of hierarchical independence—superior to all the other "powers that be," though they are ordained of God.

The claim of the Papacy always has been the right to control her subjects in civil government, even though her instructions might militate against the governments themselves. Subserviency to a Pontiff has been the bottom issue, however covered up it might be. This was the difficulty in Italy, England, and South America, and is the point aimed at in every other place; but wherever it has prevailed it has ended in tyranny.

The *National Baptist* comes to the following conclusions, after close observation: "The man who does not give to Foreign Missions 'because there are heathen at our doors' is the man who never gives to the 'heathen at our doors.' The man who says that 'it takes a dollar to carry a cent to the heathen' is the man who never gives either the dollar or the cent. The man who is ready to give for

the gospel at home is the man who is ready to give for the gospel abroad; the man who can feel for the need of his remote fellow-men is the man who can feel for those near at hand."

CHRISTIANIZING THE RED MEN.

The experiment of Captain Pratt in educating children at the old Carlisle Barracks has been successful, and may within the present generation, solve a problem that has engaged the attention of the nation from the time of the formation of our Government. According to the Philadelphia *Evening Bulletin*, Captain Pratt, at a late meeting in Agricultural Hall, "put in striking form the proposition that the education of all the Indian children in the country is not a difficult matter. There are only fifty-five thousand of these children of the school age. This is a trifle more than half the number of children that are being educated by the taxpayers of the city of Philadelphia. The great and rich government of the United States surely cannot find an excuse for shrinking from a task of only half the dimensions of that performed readily by a single city. It has a positive obligation to accept it. It has agreed by treaty to have a large number of the Indian children instructed, and the moral obligation extends to the remainder. If every one of these fifty-five thousand Indian children should be put this year into institutions like the Carlisle training-school, we should never have another Indian war, for the little ones would be hostages for the good behavior of their parents, and when the former have grown up they would be thoroughly civilized men and women."

One cannot but think of the cheapness of this plan even if there were no higher consideration than that of dollars and cents. The amount said to be stolen by agents in any decade of years, would more than pay the bill ten times over to say nothing of the more remote demoralizing influences of dishonesty; the cost of a single war to suppress a few tribes is far greater than all the money Captain Pratt's scheme calls for. And then when we think of all the terrors of border strife, with its loss of life under the old policy, the scheme commends itself still further. But besides the pacifying, civilizing effects, the Christianizing influences upon the Indians must be taken into consideration, and when we come to reflect upon that, we find that eternity alone will reveal the good that may be involved in Captain Pratt's plans, which seem to be no longer a mere experiment.

Our esteemed contemporary, the *Lutheran*, professes to be waiting till we are done with it, before making any reply. It seems to think we are going to keep up a running fire with it, which is not the case. We will notice the "other points" to which we have referred, as occasion may require, but do not think it worth while to make the peculiarities of another denomination, the main staple of our editorial columns. We have more important work to attend to. Meanwhile, our contemporary should remember that the "columns" we have given were largely made up of quotations from its own friends, showing that we were right in our assertions. When it answers what we have said, we will give it another bite at the cherry.

It is said there are thirty-two Episcopal Newspapers in the United States. How well they are supported is another matter.

A striking illustration of the necessity for a National Divorce Law is found in the fact, that while a statute in New York forbids a divorced person to marry again until after the lapse of five years, the Court of Appeals of that State has decided that the law does not apply to any one going out of the State for marriage. He need only cross over into New Jersey, or some other Commonwealth, and if no legislative enactment meets him there, he can laugh at the Solons of Albany.

A writer in the *Methodist* attributes the failure of many revivals to the fact that the preachers in charge, in the language of editorial comment, "keep their own mouths open and the lay mouths shut four-fifths of the time." According to the correspondent, "from one-half to two-thirds of the time allotted for an evening service is occupied in the discharge of a single piece of artillery." He adds "should the meeting close at nine o'clock, the real work of the meeting is crowded into the last fifteen or twenty minutes." It would, perhaps, be unjust to say that the "firing

of the one piece of artillery" is anything less than the earnest prayerful preaching of the Gospel, which is God's ordained means for the conversion of souls, and it is hard to see how the effectiveness of the work is increased by putting any number of people to do the talking. This plurality of voices often ends in confusion which, in the opinion of many, is not edifying.

The correspondent says, "One essential element in successful revival work is undoubtedly found in the perfect unanimity with which pastor and people are seeking for the baptism of the Holy Ghost and divine guidance. If, however, the idea, whether true in fact or not, grows into the minds of the membership that the preacher thinks he can do better than any one else, will it not follow that, in so far as this idea prevails, just so far will the unity so essential be disturbed?"

This, we respectfully submit, is a strange statement. If the unity of the Spirit is to be disturbed because the people will not allow the pastor to think that he is best fitted to instruct them, the whole idea of the Christian ministry falls to the ground. The unity itself cannot amount to much, and it is the spirit of self-exaltation that defeats the work.

The foolish report that Dr. McCosh had resigned in a fit of impatience, brought on by the irregularities of the Princeton students, and that Dr. John Hall was to succeed him, has been denied by the college authorities.

Dr. George B. Russell is getting along finely as President of Palatinate College. The number of students is increasing. Col. A. K. McClure, of the *Times*, is to deliver the annual oration, before the institutions at Myerstown, in June.

A STRANGE ADMISSION.

Dr. Cuyler says in *Christian at Work* that President Lincoln "was prevented from becoming a communicant member of the Presbyterian Church by his reluctance to subscribe to all the articles in the Confession of Faith."

Our sprightly contemporary, the *Presbyterian Journal*, quotes the above and asks, "But did any Session insist on such a subscription? Dr. Cuyler's statement makes a wrong impression concerning what we require of communicants."

We are glad to see this question brought out in this way. The charge has often been made that persons may enter the Presbyterian Communion without accepting her symbols of faith, and we have known cases in which this "believe as you please" idea has prevailed with pastors who have been very anxious to get Church members. The average reader of the *Journal* would be led to infer that this laxity is all right. If this be true the coherency of Presbyterianism is gone. Its dissolution into thin air is only a question of time.

The late Mr. Eli George, whose obituary is given in another place, left \$500 to St. Paul's Orphans' Home, Butler, Pa. We hope that others will follow his example.

We are yet receiving, by private letters, many congratulations upon the beauty and success of the Christmas number of the MESSENGER. Give us the 30,000 cash subscription list of some of our religious contemporaries, and we will engage to furnish such a number every week. The improvements upon the paper depend upon the interest and zeal of our Church members. There are enough of them to raise all our periodicals out of the slough of financial embarrassment and make them a blessing to the Church.

The annual Conferences of the Methodist Church along the Atlantic Coast, are now in session. The preachers are having a good time. They are a lively set of men whose discussions take large range, but everything seems to be done in a good humor. Their Bishops, from long experience, become good parliamentarians.

A report, which is not yet confirmed, says that negotiations are going on to provide an asylum for the Pope in Canada. A letter, purporting to come from Leo XIII., describes his embarrassed condition at Rome, and it is said that the letter encourages the friends of the hierarchy to hope that the Pontifical See will be removed to this side of the Atlantic. The letter has the air of great circumstantiality, but the movement seems so vast that it would hardly be accomplished, even if the way

were clear, as far as the political authorities of Canada are concerned. It would not be easy to move the treasures of the Vatican, and much would be involved in it in many ways.

That past week has been marked by another financial flurry. Stocks and valuations generally, have so fallen, as to almost create a panic. This has been effected by cool lying on the part of speculators who wished to purchase at low rates. The object, as usual, seems to have been to frighten small holders into selling, at any price, for the fear of losing all. It is strange that ruse succeeds so long and often. As soon as these cormorants have what they want they will turn around and put up the markets.

We have examined a copy of a Church Register published by Rev. M. Loucks, and endorsed by the Synod of Ohio. It is simple, convenient and cheap. For further particulars, see advertisement.

PREPARATORY SERVICE.

It is the custom in many of our Churches to hold a series of services during several days before the administration of the Lord's Supper. This seems to us especially proper, and tending to edification, in those Churches where the Sacrament is administered only twice a year. Where a pastor has but one congregation, and four communion services a year, the one at Easter at least, if no other, is preceded by the daily services of Holy Week.

As a general thing, such services are well attended, with the exception of one, the most important of them all, the preparatory service, next in importance to the Communion itself. There are Churches not a few, more than the half of whose communicant membership habitually absent themselves from it. Do they think it is intended for a few old people, who are good enough to do anything the Church may appoint or recommend? Verily, the Church intended this service for the special preparation of all her members for the Holy Communion. Let not members assume to be wiser than the teaching Church. Our spiritual Mother knows better than the children what will best subserve their spiritual interests.

But Saturday is a busy time with many persons, and so they "cannot come." But how is it with those earnest souls who would rather lose time and money than stay away? They have nothing else to do at such times, it is true, but that is because they will not do anything else. They go to preparatory service because they desire to be in the very best spiritual condition possible to receive the Holy Communion. We need not exhort them as to this matter. They know their creed and Him in whom they believe, and are obedient to His Word.

The reasons, therefore, why some attend to and others neglect this duty and privilege, are plain enough.

But there are some congregations, and we trust, more than we know of, in which neglect of this Christian duty is exceptional. Some years ago we assisted a brother minister at a Communion service. The preparatory service on Saturday was so largely attended that extra seats had to be brought into the Church. And that did not merely happen once, it was the usual thing, as we were told. We wrote an account of it for the MESSENGER, and a religious paper in the far West copied it, with the remark, that such fact indicated a most desirable state of religion in that Church, and that other Churches would do well to follow the example thus set.

Brethren, see to this matter, and let us have a preparatory service revival.

K.

A Constantinople despatch to the London *Times*, under date of March 9, affirming that war between Russia and Austria is inevitable. General Ignatieff, the prominent advocate of a Pan-Slavist war, has offered his resignation to the Czar. The latter has refused to accept the resignation, fearing to offend the Pan Slavist party, who are the sole supporters of the Government, and without whom the Government could not protect itself. The Berlin Bourse feel inclined to interpret this news as an indication that the Russian war party is in the ascendant. The condition of affairs continues to be very strained, and further developments are awaited with great anxiety. War at any time is sad, and in the present unsettled state of affairs is likely to involve other nations of Europe. It will be seen, however, from

later accounts that the Czar has rebuked Ignatieff. This later news puts a new face on things.

Our Presbyterian brethren are beginning to announce the fact that to be "Liturgical" is not to be "Ritualistic," in the common objectionable acceptance of that term. The distinction is made in all the articles flowing to the press on that subject. Another marked feature of the discussion is that even those who think there is no need for forms of worship, are careful to make their objections only against an enforced liturgy. All are willing to allow scope and freedom. This augurs well for the final settlement of the question.

It was thought that the land of nutmegs could take the prize for granting divorces, but it appears from the statement made in another column that the City of Philadelphia alone has dissolved more marital relations than the whole State of Connecticut. The facts and figures given are startling, and will call attention to an evil which tends to destroy the family, and will disintegrate our entire social system. Then anarchy will reign.

The way in which the laws granting divorces found their way into South Carolina, as this is set forth in the article we have copied, would be amusing if it were not so sad. The necessity for a national law on the subject becomes more apparent every day.

MISSIONARY ITEMS.

Dr. H. C. Potter has been addressing the students of the Berkeley Divinity School on "City Missions." He says there are over 7,000 Bohemians living in one quarter of New York city, and other races in proportion. In Grace Church parish there are services every Sunday in Italian, Bohemian and Danish, in addition to the regular services.

The Leipzig Missionary Society, whose work is among the Tamils of India, reports the total number of converts thus far about 12,000. Last year, 544 were added to the church. The society employs nineteen ordained missionaries and fifty eight catechists for 460 towns and villages. In addition to these, there are 173 teachers in 128 schools, with 2,438 scholars.

The sound of the Church going bell has been heard for the first time in Alaska. When the bell for the Chilcat Mission, presented by a lady, reached the New Takoo mines, where it was to be transhipped to another steamer, it was set up on the wharf and rung. Miners and Indians were drawn by the sound, and wished to know when preaching would begin. A service was at once arranged, and a sermon was preached on the wharf.

A conference of the Protestant missionaries of Japan is to be held in Osaka, from April 16 to 21, 1882. There are now in Japan 78 married male missionaries, 10 unmarried male missionaries, 48 unmarried female missionaries, 35 stations, 84 out-stations, 8 organized churches, 8,408 adult converts, 37 ordained native pastors, and 116 unordained native preachers. Last year 18,000,000 pages of the New Testament and portions were sold for \$16,000.

The Wesleyans have in the Fiji Islands about 900 churches and 1,400 schools. The communicants are numbered by thousands. The schools are attended by nearly 50,000 children, and out of a population of about 120,000, over 100,000 are reckoned as regular attendants at the churches. Idolatry is scarcely known, and cannibalism, for which these islands were so famous only fifty years ago, has been voluntarily abandoned save by a single tribe.

Mormon missionaries sent out from Salt Lake in the last five years aggregate about 800, or 160 a year. Last year the number sent out was 189, besides 79 who went to Arizona for colonization purposes. Of the 800 sent out in the past five years, 284 labored in this country, 219 in Great Britain, 114 in Scandinavia, 17 in the Sandwich Islands, and 13 in New Zealand. The missionaries remain abroad, on the average, about two years. It is estimated that the Mormons gain about 2,000 a year by immigration. From 1840 to 1854, or in fifteen years, 21,911 crossed the sea and the mountains. Between 1840 and 1860, 28,740 had entered the Land of Promise. Within the next decade some 25,000 more took ship from Europe to Salt Lake, and not far from the same number between 1870 and 1882, or, in all, from the first ship-load, in 1840, say about 85,000.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

At a communion held Feb. 18th and 19th, in Zion's Reformed Church, New Providence, Rev. D. B. Shuey, pastor, nine persons were added to the Church. Catechetical instruction had been given the class since last September. The membership is gradually increasing in this Church.

On the occasion of his birth-day, Feb. 14th, Rev. J. W. Steinmetz, pastor of St. John's Reformed Church, Reading, Pa., was visited by many members of his congregation. Besides the expression of friendly wishes, the visitors presented him with a purse containing \$23 30, and a pair of new boots. Bro. Steinmetz is forty-eight years of age.

On Tuesday evening, 7th inst., a large number of members and friends of the Reformed congregation at Sunbury, paid the Rev. T. J. Barkley and family a surprise visit, taking with them such articles as are necessary in every family, consisting of flour, meat, potatoes, canned fruit, sugar, coffee, material for wearing apparel, a hat for the Dominie, &c. Among the articles brought was a beautiful and serviceable gown for the pastor, and a purse of over forty one dollars

for the pastor and his wife. The gown was a gift from a few of the ladies of the congregation, and was presented in a suitable address by Elder George Hill, while the purse was from the Ladies' Mite Society, and was, in the name of the presidentess, presented by the writer in a few remarks. After which Bro. Barkley responded with about as much eloquence as men are capable of under such circumstances. The guests occupied the whole lower part of the house, and all enjoyed themselves. The superb choir of the congregation added much to the pleasure of the occasion by rendering a number of their choice selections. Bro. B. has great reason to be encouraged. D. O. S.

SYNOD OF PITTSBURG.

At a special meeting of St. Paul's Classis, held in Greenville, Pa., Feb. 16th, 1882, the pastoral relation existing between Rev. F. P. Hartmetz and the Sharon charge was dissolved, and Rev. Hartmetz was dismissed to Zion's Classis Synod of the North-west. The address of Rev. Hartmetz, is Archibald, Fulton Co., Ohio.

A pleasant and profitable communion-service was held at Mt. Pleasant, Pa., on Sunday, January 29th. Rev. S. Z. Beam, the pastor, was assisted by Rev. S. T. Wagner, who preached an acceptable sermon on the occasion from John iv. 13, 14. Seven persons were added to the congregation.

SYNOD OF POTOMAC.

Rev. S. S. Miller, of Boonsboro, Maryland, was recently visited by a donation party. The gifts left in his hands, were rendered more valuable by the catholic spirit of the donors. People of all the churches united in the tribute to the faithful, hard-working pastor.

Rev. C. F. Waldecker, formerly, pastor of the German congregation, at Lima, Ohio, and for the last three years, pastor of the German congregation, at Stockton, Cal., has taken charge, since Jan. 1st, of St. John's German congregation, San Francisco, Cal. His residence is at 617 Montgomery Ave.

SYNOD OF OHIO.

The following items are gleaned from the *Christian World*.

On Sunday, Feb. 5th, the Salem Reformed congregation at Cincinnati, O., celebrated its twenty-fifth anniversary. A new organ was dedicated at the same time. Rev. Dr. Rust, of Tiffin, O., who, during his pastorate in the First Reformed Church of Cincinnati, formerly organized the Salem congregation, twenty-six years ago, was present and after the dedication of the organ, preached the principal sermon. The history of the congregation was given in detail. During the twenty-five years, there were 8066 infant-baptisms, 945 confirmations, 802 marriages, 1306 funerals.

A series of morning and evening services were held for about three weeks in the St. Peter's Church, Helena, Ohio. The attendance was highly encouraging. A deep interest was manifested throughout the course. The time and labor expended were richly repaid in the spiritual welfare of the members and the numerical increase. Eleven accessions were made to the membership.

The pastor of the Wadsworth charge, O., Rev. S. C. Goss, writes to "The World" that two of his congregations recently remembered him quite liberally in donations. He simply says the "too tedious to mention" were most gratifying. Outside of personal matters the affairs of the charge give much to encourage the pastor.

Rev. R. B. Reichard, who has acceptably and successfully served the Reformed congregation at Springborough, O., since November, 1876, has tendered his resignation, which is to take effect by the latter part of May next.

The Reedsburg, Ohio charge held their winter communions, closing on Sunday, February 19th. The seed sown by the pastor from the pulpit and in the catechetical class, with that scattered here and there by the laity, has borne fruit. There were special services in connection with the communion. Two weeks in the country and one in the village were spent in these services, and it is expected to continue the latter three days longer. The hearts of all were gladdened as the work in which they were engaged was richly blessed. To the Meigs congregation there were four accessions—two by confirmation and two by renewal. The accessions to the Reedsburg congregation in all were twenty-four by confirmation and two by letter. One of the catechetical class was prevented by sickness from being present on Saturday. In addition to the above there were five children dedicated to God in holy baptism, in connection with the preparatory services. To God be all the praise.

The new Reformed Church at Gilead, Indiana, was dedicated February 19. Just ten months prior to this date—to the very day—the pastor, Rev. Scott F. Hershey, determined to make an effort to have a new church. Just after the laying of the corner-stone in October last Mr. Hershey was induced to accept a call to Lancaster, Ohio. But the congregation pushed the enterprise forward, and in a worthy manner realized their hopes, and in less than a year from the beginning saw their church completed. A few of the members deserve great credit, as they will enjoy great pleasure for their commendable zeal in their labor and sacrifice. The dedication was conducted by their former pastor, Rev. Scott F. Hershey. Rev. J. B. Henry, of Plymouth, was to have assisted, but was prevented by other engagements.

A series of services continuing twelve days was held in the Miami City congregation connected with the Union charge, North Hampton, O., Rev. D. R. Taylor, pastor, closing on Sunday, February 20. This congregation is in a great measure in its infancy, having erected a house of worship during last summer, but appears to be making good progress. The additions to the congregation in connection with the communion on the aforesaid Sabbath were sixty-six persons, of whom sixty were received by confirmation and six by certificate. There were forty-three baptized. Five more have applied to be received by certificate at the next regular service. In the several congregations connected with the charge ninety-nine additions have been made.

Both congregations of the St. Paul charge, Bristol, Indiana, have recently enjoyed their midwinter communion-service. A series of meetings preceded this service in St. Paul congregation. Though the result of these meetings was not as great as had been hoped, it was not discouraging. The members of the Church were greatly blessed. Other persons were led to see more clearly neglected duties. A few of these even signified their willingness to come soon with the people of God. At Zion Church four young persons assumed

the solemn vows of church membership. These had previously been instructed in the doctrines of the catechism. There was also received into this church one person by letter. The labor in the Lord has not been in vain. May the great Head of the church continue to bless both people and pastor.

SYNOD OF THE NORTH WEST.

The congregation at White Pigeon, Mich., enjoyed a series of special services for ten days before communion Sunday. Rev. A. K. Zartman of Goshen, Indiana, preached the first three evenings, and his labors were very much appreciated. On Sunday, February 12th, a precious communion-service was participated in by a large congregation. Three new members were received into the Church, two of whom were heads of families. The pastor, Rev. E. R. Williard, received from the White Pigeon congregation, Jan. 31st, a gift of \$80,—and from the Florence congregation, Feb. 2d, a gift of \$47.

The *Hausfreund* states that through the *Kerchzeitung* comes the sad information that the wife of Bro. Hauser, missionary to the Indians in Wisconsin, is dead. This is a heavy blow for Bro. Hauser, who, to preach the gospel to the Indians in Wisconsin, took up his residence with his family among the savages, and has for some years resided among them.

GERMAN SYNOD OF THE EAST.

On Sunday, Jan. 29th, Rev. R. G. Assmann was installed as pastor of the Hazelton charge, Pa., by a committee from the German Philadelphia Classis. Rev. G. A. Scheer preached the sermon, after which Rev. F. W. Barleemann conducted the installation services. Rev. Assmann already served the congregation at Hazelton for more than a year, as the representative of the former pastor, R. Kunz, who, however, did not return to the congregation, whereupon, Rev. Assmann was elected as regular pastor. S.

MEETING OF MISSIONARY BOARD.

The Board of Missions of Pittsburgh Synod will meet in Grace Church, Pittsburgh, Tuesday, March 21st, at 10 o'clock A. M. Members are earnestly requested to be present. All the missionaries in the bounds of Pittsburgh Synod will please report to Rev. F. Pilgram, Secretary of Board, Greenville, Pa., in time for the meeting.

SAMUEL Z. BEAM,
Pres. of Board

General News.

HOME.

The Mayor of Philadelphia changed the whole detective force last week.

Mr. Conkling has declined the associate Judgeship of the Supreme Court.

William Berry accidentally shot Miss Lillie Roach, in Somerset County, Md., while playing with a pistol.

An aged couple named Massey was found murdered near Charlottesville, Va., on the 8th inst.

The Star Route cases are still engaging the attention of the Criminal Court at Washington. The question of bail is being argued.

Springfield, March 8.—The report of the State Board of Agriculture of the condition and acreage of winter wheat shows that the seeding for the next crop has been 2,676,000 acres, or 275,000 less than the previous crop. In the northern division the area is 15 per cent., or 12,000 below last year. The condition is 13 per cent., above the average.

In the central division, which raises half of the whole crop of the State, the condition is 3 per cent. above the average, and the acreage is 13 per cent., or 150,000 acres below last year. In the Southern division there has seldom been a more promising condition or a better yield per acre in prospect.

Kensington, Ill., March 8.—A freight train on the Illinois Central Railroad was last evening fired at near Grand Crossing by several men who were standing a short distance from the track. Engineer Nicholas Stuber was struck and seriously wounded, a bullet entering his head under the left eye.

Stuber, who is a veteran engineer, stuck to his post and ran his train to Kensington before he received medical attendance. No motive can be ascertained for the shooting.

A statement giving a summary of the direct imports at the port of Philadelphia for the month of January has just been published. It shows that imports valued at \$580,048 were received at this port free of duty during the month. Books, household articles, drugs, hides and skins, paintings and paper, and rags were among the imports.

Among the imports on which duty was charged were 5,575,278 pounds of brown sugar, 4,212,656 pounds of pig iron, 4,368,856 pounds of soda ash, and 14,022 casks of spirits. The total amount of imports subject to duty was \$2,073,760, making the total imports for the month \$2,653,811. The total imports for January, 1881, amounted to \$1,497,941, making an increase this year of \$1,155,870. Of the foregoing amount \$960,140 was imported in American vessels and \$1,693,671 in foreign vessels. The transportation to other ports without appraisement amounted to \$234,939, and the transportation from other ports without appraisement to \$201,960.

In the National House of Representatives the Anti-Polygamy Bill is on the speaker's table, but it is thought it will be taken up and passed.

The sub-committee in charge of the bill relating to the completion of the Philadelphia Mint have about concluded their report, which is favorable, and a special meeting of the full committee will be called next Monday for the consideration of the subject.

One of the largest and most troublesome classes of private bills calls for the relief of those under disabilities of one sort and another owing to charges of desertion in their army record. To relieve Congress from this description of bills the House Military Affairs Committee has prepared a bill referring all such matters to the discretion of the Secretary of War.

The Chinese Bill has been under discussion in the Senate.

The accounts that come to us of the floods in the South, are heart-rending. Without government aid, many people must perish. The War Department is issuing rations to the sufferers. The following picture is not exaggerated.

Little Rock, Ark., March 9.—M. C. Harris, who was sent down to Desha county by Governor Churchill to aid in distributing Government supplies to persons rendered destitute by the overflow, returned yesterday.

In an interview with a reporter he said that along the river front of Desha county, 100 miles in length, the destitution is beyond description. The water has reached an unprecedented height. Scarcely a farm-house or residence on the bottom has escaped the inundation.

The people have been compelled to build false floors in their houses, or to seek safety on higher lands, where, in rudely constructed camps of brush, boughs, and cane, they sit and wait for starvation and death. It is appalling, and without Government aid, liberally and quickly bestowed, there is no telling where it will end. Many persons have been feeding on the carcasses of drowned cattle.

Personal investigation, as well as the assurances of respectable gentlemen, convince Mr. Harris that not less than 600 families, averaging six persons to each, in Desha county alone, are dependent upon the charity of the Government. He believed it to be no exaggeration to place the gross number, old and young, at 3,500.

The indications point to a long continuance of the overflow, the most sanguine hardly daring to hope for its subsidence before May.

Desha county, Arkansas, has been transformed by the floods into a great lake. The only dry spot to be seen in a stretch of forty miles is a mound of sawdust sixteen feet in diameter in which are buried seventeen bodies. A clerk of one of the Courts, who has gone to Memphis to solicit aid, reports that the people of Desha county are in a pitiable condition. Many of them obtain their only food from the bodies of drowned cattle, which they draw out of the flood.

On Friday the United States Senate passed the bill providing for a commission of seven members to investigate the alcoholic liquor traffic and report in eighteen months. The vote was 34 to 14.

Reading, Pa., March 10.—Men last night, hearing cries for help, found Wilson Rothenberger, of Etnaus, on the East Pennsylvania Railroad, with his foot fastened between the rails and unable to extricate himself. A train which was already in sight was stopped until the man was released from his perilous position.

Wilkesbarre, Pa., March 10.—The most extensive cave-in ever known in this vicinity occurred this afternoon at the Baltimore mines, owned by the Delaware and Hudson Canal Company. Over two acres of ground went down, and the gap is constantly widening. No one was injured, but the people who reside near by are leaving their houses. Men are busily engaged in stopping the further progress of the disaster, but are working under great difficulties.

The second public meeting of the Congressional Temperance Society was held on Saturday evening in Washington. The speakers were Senator Vance, of North Carolina; Representative Hepburn, of Iowa; Indian Commissioner Price, and Dr. McKenzie, of Salt Lake City.

The Socialists and Trade and Labor Union in Chicago passed resolutions on Sunday calling on the representatives of Illinois at Washington to urge President Arthur to have the troops recalled from Omaha, where the strike of railroad laborers is in progress.

Cincinnati, March 10.—A special dispatch says that the steamer Sidney, en route from Cincinnati to Wheeling, when near Ripley Landing, W. Va., twenty miles above Romney, at 3 o'clock this morning, burst her main steam pipe. Mrs. Little and her grandson, of Maysville, Ky., and Mr. King, of Winfield, W. Va., were instantly killed, and Mrs. Stephenson, of Portsmouth, Ohio, the wife of the pilot of the boat, was fatally scalded. Up to Sunday evening there had been eight deaths from the disaster, namely: Mrs. Little and grandson; Mrs. Mills and child, from Bellair, Ohio; Frank Faulkner, of Pittsburgh; Mr. Kain, of Charleston, West Virginia; Mrs. Stephens, and a deck hand, from Middleport.

William V. Ruth, about 34 years of age, was drowned by falling into the Lehigh river at Easton, on Saturday night. He leaves a wife and two children.

The engine of the passenger train of the Pan Handle Railroad, broke through a small bridge near Springfield, Ohio, on Saturday, and fell into a stream twenty feet below. All the cars were saved by the air brake and no person was injured.

Washington, March 10.—The State department is informed of the death of Rev. Henry Highland Garnett, D. D., United States Minister of Liberia, which occurred at Monrovia on the 13th of February. Rev. Dr. Garnett was one of the most intelligent and best educated among the colored people in this country who have risen to prominence. He was born a slave on the estate of Colonel William Spencer, of Maryland in 1816. At the age of 8 years, on the death of his master, he escaped to the Free States. He graduated from Troy Theological College in 1842, and for many years previous to the departure for Liberia was the pastor of a prominent Presbyterian colored congregation in New York city.

FOREIGN.

Paris, March 9.—The *Paris* announces that a Prussian spy has been arrested at the railway station of Bratteaux; a suburb of Lyons. A number of maps and plans of defensive works were found in his luggage. He stated that he was a captain in the German army.

Paris, March 9.—The three men arrested at Brussels recently for complicity in the Hatton Garden London Post Office robbery, are believed to include the pretended American Colonel Gaston and his accomplice, who recently robbed a Paris jeweller of 246,000 francs worth of goods.

London, March 9.—Sir Alexander T. Galt, High Commissioner for Canada, has gone to Paris to resume, through Lord Lyons, the British Ambassador there, negotiations for a Commercial convention between France and Canada.

London, March 9.—A Madrid dispatch to the *Daily News* says considerable sensation has been caused by a rumor that Don Carlos has abdicated his claims to the Spanish throne in favor of his infant son.

Ottawa, March 9.—In the House of Commons last night Mr. Wallace, of Norfolk, moved his resolution in favor of the Dominion franchise, avowing that his own opinion was in favor of basing it on manhood. The debate was adjourned.

London, March 9.—Mr. Lawrence Oliphant has not yet set out on his mission to superintend the distribution of the relief fund raised for the persecuted Jews in Eastern Europe. His departure has been delayed because the Lord Mayor's committee cannot agree as to the point at which the relief shall be first administered. If the plan is not settled within a day or two, Mr. Oliphant will withdraw altogether.

A large number of copies of *United Ireland* were seized at Cork on the 8th inst.

London, March 9.—The *Times* this morning prints a letter from St. Petersburg, which it says it has the best reasons for knowing accurately, describes the situation. The letter declares the General Skobelev's speeches were prearranged between him and General Ignatieff. It is said that the object of the latter is to embroil matters to such a degree as to create an opportunity for him to offer his services to the Czar as Minister of Foreign Affairs in order to straighten them.

Montreal, Que., March 8.—Private information from Rome says his Holiness the Pope has decided to send a Papal delegate to Canada, and that the name of the prelate who will fill this position of trust will be shown within a few weeks.

London, March 10.—A dispatch from New York in this morning's *Standard* says that reports of an impending European war telegraphed hence are affecting the American markets. There is nothing known here to justify such reports. General Skobelev's speech caused uneasiness by directing attention to the points of difference existing between the Austrian and Russian policies, and this has given occasion for various somewhat sensational telegrams from the Continental capitals and from the East, such, for instance, as the report in the *Times* yesterday concerning the apprehensions of war felt by the palace party at Constantinople. But there is no new fact developed since the speech of General Skobelev pointing to the likelihood of a disturbance. On the contrary, there are signs of subsidence of the tension to which the speech gave rise.

A Berlin dispatch to the *Standard* says: "General Skobelev has delivered an address to a number of Russian officers stating that the best Russian is the Czar. Europe knows," he said, "what he thinks on the Slav question. His recall was only a new humiliation, proceeding from a man who with blood and iron had founded an Empire which must be destroyed by Russian blood and iron."

Cairo, March 12.—The retirement of M. De Bleguières, the French Controller General, is believed to signify the abandonment by France of the policy of action hitherto strongly advocated by M. De Bleguières.

Dublin, March 12.—Archbishop McCabe has issued a pastoral letter denouncing the recent outrages in Ireland and stigmatizing secret associations as encouraging murders.

London, March 11.—Reuter's Berlin telegram, reporting the Czar's rebuke to General Skobelev for his recent utterances, says the Czar also said: "Even Turkey raises her head and refuses to sign the convention for the payment of the war expenses, because she hopes war will soon break out between Russia and Germany and Austria. You desired to be useful to the Slavs, but, having irritated Germany, you have destroyed even that neutrality which alone was possible. Germany, as a neutral power in the Slav question, if not in the Eastern question, was thinking of proposing to act as a mediator. She now firmly refuses to aid the Slavs of the Peninsula. Thus, thanks to you, Russia feels herself derided, hooted at, and completely isolated in Europe."

A St. Petersburg dispatch says General Skobelev, in reply to the Czar's rebuke, expressed contrition, and declared that he had no intention of posing as a political agitator.

St. Petersburg, March 12.—The *Golos* today has an article attacking Russian Chauvinists. It declares that no valid reason exists for war. The late Czar, it says, cultivated the most cordial relations with Germany, as he considered that war with that nation would be a dreadful calamity. The article concludes as follows: Let us hope that the efforts of Chauvinists will be ineffectual. In the name of justice and common sense and for the love of Russian people brought, despite themselves, under Pan Slavist tutelage, we desire peace, above all with Germany, as, in the event of war, the victor would pay too dearly for success.

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REWARDED.

I, happy little summer-cloud,
Lay dreaming in the sun,
Enjoying the warm, filtering rays,
Drooping, one by one.

A band of little summer-clouds
Came floating up to me:
"Arise!" they sang, "Join us, we bring
A message unto thee."

"And why," I asked with harshest tone—
Disturbed, and so displeased—
"Are you with such a sudden freak
Of fellowship thus seized?"

"We need your help!" they all exclaimed;
"Whole fields of waving grain
Are dying in their yellow prime,
And just for want of rain."

"We go to send them sweet relief—
A soft-descending shower
Will satisfy the thirsty land,
And brighten every flower."

"But it will take my life," I cried;
"I cannot give it all!"
They turned away in saddest grief
Because I spurned the call.

A struggle rent my very heart;
At last I yielded. "Stay,
My friends!—I join your company;
I'll pour my life away."

They caught me in a tender clasp,
And whispered soft and low—
"Tis for the Master that we love,
He wills it even so."

Together down to earth we went
In evening's dying light;
Upon a drooping, parched bud
I fell through all the night.

Next morn the Master came that way,
Perceived a rich perfume,
And culled the flower on which I lay,
A lily rare, in bloom!

—Woman's Work for Woman.

THE CENTURY PLANT.

"Now, mamma, we're all ready, cried a chorus of sweet voices, and four pair of bright eyes looked pleadingly into hers.

"There is time for a long, long story to-night," said Addie, of the golden locks.

"N'ever, n'ever so big, mamma," added little Dick.

"And, mamma," said Julie, "let it be about the old blue jar; you know you have often promised to tell us about it, and we have all chosen it for to-night."

"The old blue jar! Well, Robbie, push it around here where we can all see it, and you shall hear its story."

It was a large old-fashioned jar, or small tub of Dutch ware; dark blue, with funny white figures all over it. It was on small wheels, and Robbie rolled it carefully out of its corner, so that the bright fire-light fell upon it. The children drew their low chairs closer to mamma's, and she began:

"One evening, ever so many years ago, it was very stormy. All day long the snow had been falling, and everything was covered with a soft, white mantle. We were poor in those days, and had no pretty home like this. Your grandfather, my papa, you know, was dead, and grandma worked very hard to get food and clothes for her three little girls—your Aunt Nannie, Aunt Julie and me. We lived in a tiny house, and everything in it was very plain and cheap. There was but one pretty thing, and that was a magnificent century plant which stood in this blue jar. We children knew its history by heart, and loved it nearly as well as we did each other.

"When our grandmother was a little girl, and came from England to America, she brought it in a little blue mug. It was a wee, little thing then, but it grew nicely, and after she was married her husband brought her this jar from Holland. He was a sea captain and sailed often across the ocean. The jar was put on wheels so she could move it easily, for it was large and heavy by this time.

There were a great many hostile Indians in those days, and one afternoon my grandmother saw a band of them coming over the hill toward her house. Grandfather was away from home, and she knew that the Indians would just as likely kill her as not. So she took her baby and ran through the woods to go to her nearest neighbors, half a mile away. But it was nearly dark, and she became bewildered and lost her way. Grandfather came home, and found that the Indians had ransacked the house from top to bottom. Some hunters in the woods found his wife and child and brought them home. My grandmother was completely exhausted, and could only tell them, very feebly, that she ran from the house and got lost. Very soon after she died from the effects of her exposure. The baby was not at all injured by her night in the woods, but grew to be a lovely woman. Her fa-

ther gave her the century plant, and she had it still when she was a widow with three little girls to take care of.

"It had blossomed that Winter for the first time in its long life, and to us children it seemed the most beautiful thing in the world. A very tall stalk, crowned with beautiful yellow blossoms, rose straight up from its long curling leaves and filled the humble little room with its bright bloom.

"This snowy, cold evening we were sitting by the fire, waiting for mamma to come home, and talking of the queer old jar. We had pulled it out so that the plant stood fully in the firelight. Presently the door opened and our mamma came in. We sprang up to meet her; one took her umbrella, another her waterproof, and little Julie brought her slippers. We loved 'pretty mamma,' as we called her, very dearly, and often wished we were boys so we could work for her.

"You can imagine that we were frightened enough when she turned very white, and laying her head down on the table, began crying very hard. With us she had always been bright and cheerful, and we thought something dreadful must have happened. In a few minutes she looked up, and smiling through her tears called us to her.

"My dear little girls," she said, "you will think you have a very foolish mamma, but just for a minute it seemed almost like parting with one of you; and then she went on to tell us that a gentleman with whom she had trusted her small property, had used it in speculation and lost it all. She had, as we knew, sold all her jewelry and valuable furniture, and the only thing left us was our century plant. She had thought of this, and stopped at a florist's to try and dispose of it so we should not suffer until she could get some work. Fortunately, she met there a gentleman who would give fifty dollars for a plant in full bloom, and he was to come that very evening to take it away.

We could hardly believe this strange news. To think that she had sold our dear old plant? No wonder she cried. We cried too. How could we part with it? Every day of our young lives we had seen it and tended it so lovingly. It did indeed seem like selling one of our own selves. It was the last, the very last, of the treasures of our home, the last thing that bound us to the happy past.

"In a few minutes there was a knock at the door, and mamma opened it, to admit a gentleman who was followed by two stout negroes. He had a kind, pleasant face, and spoke very politely to mamma, saying he had never seen a finer plant.

"Nannie watched him very closely, and I saw her shut her lips in a way she had when she was thinking very hard. Then she stepped forward and asked him if we could not keep the jar. The gentleman smiled down at brave little Nan, and she told him how it had belonged to our grandmother, and how much we had loved it and the beautiful plant too. 'And, sir,' she added, looking up at him with very bright, earnest brown eyes, 'you can get another jar, but we can never have another like this.' How proud we, Julie and I, were of Nannie then! We looked eagerly at the gentleman.

"He spoke very kindly, laying his hand on Nannie's curly head:

"True, my little child. You shall keep your jar. Here, James," turning to the men, "go over to Palmer's and get that brown stone tub we looked at this morning. Be quick."

"Then he sat down and talked with us all very pleasantly, and in a few minutes the man came back with the tub. They loosened the earth carefully from the sides of the jar. It was not an easy thing to do, for the leaves were so long and prickly; but the gentleman took off his gloves and helped them while we looked on with great interest.

"At last it was all free and they lifted it out. They moved it slowly and steadily so the earth should not be shaken away from the roots, but just as they were about to set it into the stone tub, some of the earth gave way and something heavy fell to the floor. It was a small tin box, three or four inches square, and as many deep. And what do you think it was? Mamma opened it and there fell out a little piece of paper. It was yellow and faded but still could be easily read:

"The Indians are coming. I dare not take this with me, so leave it here. If I don't come back you will find it some day."

JULIA DURAND.

"Our grandmother! Yes, it must be! When she saw the red men coming she must have buried her little box of treasure

in the jar with the century plant. All these years the faithful old guardian had kept its secret well.

"We all gathered about, and mamma emptied the box in her lap. There was a good deal of money, more than we had seen for many a long day. Golden English sovereigns, and guineas, Spanish doubloons, and a few bank notes folded in the bottom of the box. Besides these, there was some very valuable jewelry that our grandmother had brought from England.

"It seemed too good to be true, just like a real fairy tale! We could keep our dearly-loved old plant, and our precious little mamma need not work so hard any more.

"We had a gay jubilee that evening, and you may be sure that the old century plant and its quaint blue jar had a large share of honor. But hark! there comes papa—" and the children ran away to tell him the wonderful story.—*Exchange.*

GOOD MANNERS.

A few days ago, when there arose a discussion about the necessity of a better, finer, and increased teaching of morals in our public schools, one gentleman remarked that we needed also a nicer and more effective teaching of manners. In New England, in former times, all young persons "made their manners" to every one whom they met. In Germany, to-day, all lads take off their hats, all girls bow or courtesy to grown people in passing, both in city and country. Such acts wonderfully please and impress a stranger, and gratify one that is not a stranger to them. But in California, children are rude, careless, free-and-easy, almost everywhere. This is the more noticeable in those who are on the way to school, or from it, because they are fresh from the scene of instruction, where all that is seemly and beautiful is supposed to be taught them. Can the morals be good when the manners are bad? Can the home be sweet and orderly out of which rude children troop?—*Exchange.*

THE NEW KEY.

"Aunt," said a little girl, "I believe I have found a new key to unlock people's hearts and make them so willing."

"What is the key?" asked her aunt.

"It is only one little word. Guess what!"

But aunt was no guesser.

"It is 'please,' said the child. "If I ask one of the great girls in school, 'Please' show me my parsing lesson," she says, 'O yes,' and helps me. If I ask Sarah, 'Please' do this for me,' no matter, she will take her hands out of the suds and do it. If I ask uncle, 'Please,' he says, 'Yes, Puss, if I can.' And then if I say, 'Please, Aunt—'"

"What does Aunt do?" said aunt herself.

"O, you look and smile just like mother, and that is best of all," cried the little girl, throwing her arms round her aunt's neck, with a tear in her eye.

A WILLING SACRIFICE.

Some years ago a minister was called to see a little girl seven years old, who was dying. She lived in a back street. When the minister got there a woman showed him where the child was, and he sat down to talk with her.

"What do you want, darling?"

"Well, sir, I wanted to see you before I died."

"Are you dying?"

"Yes, sir."

"Would you not like to get well again?"

"I hope not, sir."

"Why not?"

"O, sir, ever since I became a Christian I have been trying to bring father to church, and he won't come; and I think if I die you will bury me, won't you?"

"Yes, darling."

"Well, I have been thinking if I die father must come to the funeral; then you will be able to preach the Gospel to him, and I should be willing to die six times over for him to hear the Gospel once."

She died as she had expected, and just before the time she was to be buried the minister was himself taken sick, and could not attend the funeral. But some time afterward a rough-looking man called upon him and held out his hand.

"You don't know me?"

"No, I don't."

"I am the father of Mary—the father she died for. I heard as how she said she would die for me six times if I could only hear the Gospel once. It nearly broke my heart. Now I want to join the inquirers' class."

He did join, and became a true friend of

Christ. That little girl was truly walking in the footsteps of Jesus, because she was willing to die in order that her father might be saved from his sins. If we do not need to die for others we should at least try to be like Jesus in living for them and in doing all that we can to lead them to be Christians.

ANECDOTES OF TITIAN.

During the winter of 1548, Titian went to Augsburg, where Charles V. again required his services; the Emperor had become very fond of the artist, and treated him with the greatest respect and consideration. While on this visit, it happened one day that Titian dropped his pencil, and the Emperor picked it up and returned it to him; court etiquette forbade that the sovereign should do such a service for any one, and Titian was much embarrassed. Charles, seeing this, said: "Titian is worthy to be served by Caesar." ("Caesar" was one of the titles of the Emperor.)

At Augsburg the painter was made a count, and received a yearly pension of two hundred gold ducats.

Some writers have said that Titian visited Spain; this does not now appear to be true, but it is certain that Charles V. continued through life his favors to him, and when the Emperor resigned his crown and went to live in the monastery of Yuste, he took with him nine pictures by Titian; one of these was a portrait of the Empress Isabella, upon which Charles gazed when on his death-bed; it is now in the Museum of Madrid. After Charles had given up his crown to his son Philip II., the new monarch patronized the artist as his father had done, and many fine works by the master are now in Madrid.

Although Titian had enjoyed much prosperity, he had suffered much; his wife and his dear sister Orsa had died; his son Pomponio had been a worthless fellow, and had made his father very unhappy; his daughter Lavinia had married, and the old artist was left alone with Orazio, who, however, was a dutiful son. But Titian had then reached such an age that most of the friends of his middle life had died, and he was a lonely old man.

He had painted many pictures of Lavinia, who was very beautiful; one of these, at Berlin, shows her in a rich dress, holding up a plate of fruit, and it is one of the best of all his works.

Orazio was an artist, but he usually painted on the same canvas with his father, and his works cannot be spoken of separately. Many pupils from all parts of Europe gathered about Titian in his latest years, and it is said that toward the close of his life, when he was at work upon an "Annunciation," some one told him that it did not resemble his former works; this made him very angry, and he seized a pencil and wrote upon the painting, "*Titianus fecit fecit*,"—by which he meant to say, "Titian truly did this!"—*St. Nicholas.*

THE BROOK.

JAMES WHITCOMBE RILEY.

Little brook! Little brook!
You have such a happy look—
Such a very merry manner, as you swerve and curve and crook—
And your ripples, one and one,
Reach each other's hands and run
Like laughing little children in the sun.

Little brook, sing to me;
Sing about a bumblebee
That tumbled from a lily-bell and grumbled mumbly,
Because he wet the film
Of his wings, and had to swim,
While the water bugs raced round and laughed at him.

Little brook, sing a song
Of a leaf that sailed along
Down the golden-braided centre of your current swift and strong;
And a dragon fly that lit
On the tilting rim of it,
And rode away and wasn't scared a bit.

Little brook, laugh and leap,
Do not let the dreamer weep;
Sing him all the songs of summer till he sink
In softest sleep;
And then sing soft and low
Through his dreams of long ago—
Sing back to him the rest he used to know.

—Boston Transcript.

Said Edith to her doll: "There, don't answer me back. You mustn't be saucy, no matter how hateful I am. You must remember I am your mother!" We know several homes where Edith might have imbibed that principle.

"IF I SHOULD DIE BEFORE I WAKE."

"Mother, every night when I go to bed I say, 'Now I lay me,' and do you know, mamma, though saying it so often, I never thought what it meant until Fanny Gray died? I asked nurse if Fanny died before she waked, and she said, 'Yes; she went to bed well and had a spasm in the night, and died before she knew anything at all.' 'Now, mother,' continued Rena, 'I want you to tell me about, 'Now I lay me,' so that when I say it I may think what it means."

"Well, Rena," said her mother, "I shall be glad to tell you. What does it mean when you say, 'Now I lay me down to sleep?'"

"Oh, that means, mother, that I am just going to lie down in my bed, to go to sleep till morning."

"Well, then, as you lie down to sleep what prayer do you offer to God?"

"I pray the Lord my soul to keep." I want the Lord to take care of my soul while I am asleep, and take care of me all over, mother. But, mother, if I should die before I wake, would the Lord be taking care of me then? Now, it seems to me when Fanny died that God did not take care of her that night, and so she died."

"Oh, no, Rena! God did take care of her. The little verse says, 'If I should die before I wake, I pray the Lord my soul to take;' so you see God took little Fannie's soul to Himself; and, when she awoke, she was in the arms of the blessed Jesus. Now, Rena, when you say, 'Now I lay me,' I want you to think in this way. Now I am going to bed and to sleep, and I want the Lord to take care of me. If I am not a good child, and do not pray to God, ought I to ask Him or expect Him to take care of me? Let me lie down feeling that I am in the Lord's care, and if I should die before I wake, that I am still the Lord's child; and I pray that He may take my soul to dwell with Him."

"O mother! I will try and remember. Why, I used to say it slow and clasp my hands, and shut my eyes, and yet I did not think about it. Thank you, mother, dear. Please hear me to-night when I go to say my prayers."

Ah, little children, are there not a great many, who, like Rena, say their prayers without thinking what they mean—mere words without any meaning in them? God cannot listen to such prayers. They are not for Him unto whom all hearts are open, all desires known, and from whom no secrets are hid.

Think of what I have written about little Rena when you say, 'Now I lay me,' to-night; and pray that God may watch over you, waking or sleeping."—*Baptist Courier.*

Pleasantries.

It takes just three people to keep a secret properly, but two of the three must be dead.

A complaint of long standing—a shop girl's.

Johnny was hit by a ball the other day. The bawl immediately came out of his mouth.

An old lady wants to know what is meant by "mean time." Our watch keeps it.

An editor without a backbone don't amount to much. It's his principle column you know.

If they go to vaccinating my baby, down comes their circus.—Mother of the Infant Elephant.

Whatever you have to do, do it with your might. Many a lawyer has made his fortune by simply working with a will.

Some one says talk is cheap. It is not when it comes in the extra session of a legislature and must be paid for by the State.

The truest way for a woman to drive a nail is to aim the blow square at her thumb. Then she'll at least avoid hitting her thumb.

New Jersey is trying to claim Noah, because he was a Newark man. Yes, but you know he looked out of his Ark-an-saw land. Give the south a fair show in this thing.

Life in the market: "Isn't that a beautiful color?" said the fish-dealer as he cut into a large salmon. "Yes," said Flotsam, "I suppose he is blushing at the extravagant price he is getting for himself."—*Boston Transcript.*

Religious Intelligence.

At Home.

The *Methodist* gives the number of conversions reported from Methodist churches since January 1 as 18,401.

The will of the late Joseph E. Sheffield, of New Haven, Conn., bequeathes \$100,000 to the Berkley Divinity School in Middletown, Conn.

Dr. John Hall, of New York, is delivering a series of lectures before the students of the Divinity School in Yale College, the subject being, "Lessons from other Churches and other Times."

The Hartford Theological Seminary has fifteen scholarships. During the past year the Hartranft prize has been established, giving sixty dollars for the best essay from the Senior class upon the foreign mission work.

A year ago the debt of the Metropolitan Methodist Church, formerly Dr. Newman's, in Washington, was \$42,000. It has been reduced to \$17,700, part of which is conditionally subscribed. It is expected the rest will soon be raised.

Ten members of the Congregational church in Lockport, N. Y., have given one of the finest building lots in the city, costing \$10,000, to the Congregational church there, with the understanding that a house of worship shall be erected within two years.

There is to be a building put up at the "New Orleans University," an institution for the education of the colored man, to be known as the "Gilbert Haven School of Theology." The Louisiana Conference, of the Northern Church, subscribed at its last session \$5,890 for this purpose.

The church membership of the Broadway Tabernacle in New York city on January 1, 1882, was 1,032; added in 1881, 59; in the ten years of Dr. Taylor's pastorate, 948. The salary of Dr. Taylor has been raised by the church to \$16,000. Not a pew, and very rarely a single seat can be had in the church.

The Episcopal Theological School of Cambridge, Mass., of which the Rev. G. Z. Gray, D. D., is dean, has four Professors and thirty students. There are five buildings, one of the finest being St. John's Memorial chapel. The institution is handsomely located, and its nearness to Harvard University, if it has some drawbacks, has also some advantages.

The sexton of the Ross Street Presbyterian church, Brooklyn, N. Y., sent forth a merry peal from the tower of the church when it was announced by the pastor, the Rev. Archibald McCullagh, that the debt had all been raised. When Mr. McCullagh went there from Germantown the indebtedness was \$45,000. Now it is nothing. We do not wonder that there was joy in all hearts when the burden was gone.

Abroad.

Mr. Ahok, a Chinese gentleman, has given \$10,000 toward the new college at Foochow.

The Roman Catholic Bishop of Montreal has served notice to quit on all tenants of church property who are selling liquor thereon.

It is proposed to erect at Zurich a statue of Zwingli, the Reformer. Sculptors of all nations have been invited to compete for the work, the cost of which is not to exceed 80,000 francs, or about \$16,000.

Tauchnitz, of Berlin, has just published a new and very useful edition of Tischendorf's last Greek Text of the New Testament, the special feature of which is the foot-notes giving the various readings of Tregelles and of Westcott and Hort.

The Salvation Army has just taken the old Skating Rink at Regent-circus, London, at a rental of £1,000 a year. The building will be seated to hold 3,000 persons; and it will be opened by "an exhibition of trophies" in the shape of a gathering of ex-convicts, thieves, drunkards, roughs, and bad characters of both sexes who have been reclaimed by the Army. None but teetotalers in future may join the Salvation Army.

There is so much dissatisfaction among Roman Catholics at the financial condition of their churches and dioceses, that the bishops are ordering some changes. The Most Rev. John J. Lynch, in a pastoral to the faithful of Toronto, says:—"In order to give more confidence to the people, and to keep off the slander of evil tongues from the priests, we have ordained that at least every year he should read out the receipts and expenditures of all church moneys."

From Jerusalem the Palestine surveying party under the supervision of Lieutenant Conder, reports that a complete survey has been made of five hundred square miles; six hundred names have been collected, two hundred ruins examined, and photographs, sketches, and ground plans of these have been taken. Four hundred cromlechs and several stone circles, like that of Stonehenge, as well as some menhirs, or standing stones, have been found. Lieutenant Conder also reports the finding of the place of worship of Baal Peor and the site of Bamath Baal.

1882. 1882.

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For the Toilet the Frank Siddalls Soap has no equal. It is the only Soap adapted for all uses. For cleaning teeth it is better than Castile Soap, the materials of which it is made are so pure, sweet and clean that the most fastidious need not hesitate to use it. For washing a young infant it is without a rival among the most celebrated Soaps of Europe.
The hands will not chap or roughen from using it for the toilet. No other Soap should be used and plenty of the lather should be allowed to stay on the skin.
Now each clean, neat housekeeper is asked to try The Frank Siddalls Way of Washing Clothes.

He wants it tried in the house of every poor person, for it saves so much fuel that it is the cheapest Soap a poor person can use. It cleans the coarsest, dirtiest clothing, and makes the work so light that it is not even tiresome. Women who do their own washing will find the Frank Siddalls Soap a grand help if they will put aside all prejudice and try it one time on a regular washday and on an entire wash BY THE FRANK SIDDALLS WAY OF WASHING CLOTHES.

For SCRUBBING it is a very cheap Soap to use, if care is taken not to throw it in the water, but instead, to rub a little of the Soap on the scrubbing brush.

So in WASHING DISHES, a very little rubbed on the dishcloth will wash a great many dishes, and the dishcloth will always be clean and sweet, and even in warm weather will never want scalding.

For the TOILET and for SHAVING its low price makes it within the power of the poor man to use as good Soap as a rich man.

Now there is another class Frank Siddall wants to try the Frank Siddalls Soap, and that is "the great well to-do class." The merchant, the salesman, the clerk, the farmer, the blacksmith, the machinist, the wheelwright, the shoemaker, the baker, the confectioner, the storekeeper, the musician, the engraver, the carpenter, the bricklayer, the stonemason, the veterinary surgeon, the chemist, the milliner, the dressmaker, the printer, the tailor, the painter, the druggist, the bookseller, the newspaper publisher, the minister, the doctor, the sexton and the nurse.

It interests them all to have "washday" abolished in their houses and to have the family wash done with the same ease with which the hands are washed; to have no steam in the house to spoil the wall paper and furniture; to have no disagreeable smell in the house; all scalding and boiling of clothes is completely done away with by the Frank Siddalls Way of Washing Clothes,—a Soap that is good for the skin cannot injure the clothes.



How a lady can get the Soap to try where it is not sold at the stores:

- 1st—Send 10 Cents in Money or Stamps.
- 2d—Say she saw the advertisement in the "MESSENGER."
- 3d—Promise that the Soap shall be used THE FIRST WASH-DAY after she gets it; that it shall be used ON THE WHOLE WASH, and that ALL THE DIRECTIONS, even the most trifling, shall be followed.

Now by return mail a full size, 10-Cent Cake of Soap will be sent, POSTAGE PREPAID. It will be put in a neat iron box, so as to make it carry safely, and 15 cents in postage stamps have to be put on. All this is done for 10 cents, because it is believed to be a cheaper way to introduce it than to send salesmen out to sell it to the stores.

Of course only one cake will be sent to each person, but after trying it, the storekeepers will then send for it by the box.

Gentlemen are requested not to send for the Soap until their families have promised to comply with all the rules for using the Soap. It will be foolish to send for the Soap without making the promises for if they are not plainly made no notice will be taken of the letters.

THE FRANK SIDDALLS WAY OF WASHING CLOTHES!

The Soap Washes freely in hard water; never use Borax, Ammonia, Lye, Soda or any other mixture or any other soap.
HEAT THE WATER IN THE TEA KETTLE—A TEA KETTLE WILL HEAT ENOUGH WATER FOR A LARGE WASH WITH THIS SOAP.

A wash-kettle or wash-boiler which stands unused for several days at a time will have a deposit formed on it from the atmosphere in spite of the most careful housekeeping and this injures some of the very delicate and expensive ingredients that are contained in the Frank Siddalls Soap. The White Flannels are to be washed with the other white pieces, and the Colored Flannels and other colored pieces are to be washed afterwards exactly the same way.

USE WARM WATER--NEVER USE HOT WATER FIRST.

Dip one of the pieces in the tub of water, draw it out on the washboard and soap it lightly wherever you see any dirt or soiled places.

THEN ROLL THE ARTICLE UP IN A TIGHT ROLL—just as a piece is rolled when it is sprinkled for ironing—and lay it back in the tub in the water out of the way, and so on with each piece until they are all soaped and rolled up. Then go away for 20 minutes or longer—one hour is just the thing—AND LET THE SOAP DO ITS WORK.

NEXT.

After standing the full time commence by rubbing a piece lightly on the washboard, when all the dirt will drop out, turning each piece inside out while washing it, so as to get at the seams, but don't use any more soap and DON'T wash through two suds.

All the dirt must be got out in the first suds. DON'T keep the Soap on the washboard or it will waste, but if a streak will not come out by easy rubbing, soap it again and let it lie while you are washing a few other pieces. No Soap will wash out stains SET BY THE OLD WRONG WAY OF WASHING.

NEXT COMES THE RINSING.

Wash each piece lightly through a lukewarm rinse-water on the washboard without using any Soap UNTIL ALL THE DIRTY SUDS ARE OUT. Every smart housekeeper will know just how to do this.

NEXT COMES THE BLUE WATER.

Use scarcely any blueing. STIR A PIECE OF THE SOAP in the blue-water UNTIL THE WATER IS DECIDEDLY SOAPY; put the clothes through this soapy blue-water, and out on the line WITHOUT ANY MORE RINSING and WITHOUT SCALDING OR BOILING A SINGLE PIECE.

The clothes will NOT smell of the Soap, but will be as sweet as if never worn. Don't put clothes to soak over night, it makes them harder to wash, and it is NOT A CLEAN WAY. Don't try on PART of the wash, TRY IT ON THE ENTIRE WASH

Address all Letters to the Office of The Frank Siddalls Soap, 718 GALLOWHILL ST., Phila.

